

THE CHINESE RECORDER

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Guides for the New Era

EDITORIAL

NEW CHRISTIAN HISTORY

The dawn of the new era in world-wide Christian adventuring is behind us. A growing morning light is disclosing a road which invites to new adventures. We are preparing to write another chapter in the history of Christian service to all mankind. This will be new history because it will be written by a new leadership. Here ends the history of Christianity in China as written in terms of foreign missions; and here begins that part of its history to be wrought in terms of Chinese Christian and missionary leadership united in a common service. The determining factor now is not what missionaries or Chinese leaders want separately, but what they can do in service together.

NEW TEST OF PERSONNEL

We shall cease to think of either Chinese leaders or missionaries as being substitutes to fill gaps in the ranks of the other. Both are essential participants in a common service. Two ideas subsidiary to the above attitude are, we hope, passing into the discard. Our feelings used to be jarred by the appeal for contributions to missionary work based on the statement that ten Chinese workers could be secured for what it cost to support one missionary. As an estimate in terms of dollars this was correct. In 1895 a Chinese pastor, for instance, gave up a salary of \$9.00 a month in Ningpo to go to

Nanking for \$6.00 as he felt he was more needed in the latter than the former place. Chinese pastors supported on that basis and motivated by that spirit could, of course, provide a host of substitutes for relatively few missionaries. But the notion of their relative value as given in the above statement is a distorted one. In its shadow Chinese workers tended too easily to become mainly employees in an enterprise not their own. We are still far from having settled the problems arising in the difference of the living standards of missionaries and the rank and file of the Chinese. But the question of the support of Chinese workers is being settled in China and on another basis than that of cheapness of service. We have passed from thinking of either as a substitute for the other: nor do we any longer estimate their value on the basis of their cost or cheapness of support. They are colleagues measured in terms of their spiritual and intellectual qualifications for service.

INDISPENSABLE MISSIONARIES

Yet another phrase is going into the discard:—"The missionary must make himself dispensable." It also jarred us. And this partly because the user thereof seemed usually to have someone other than himself in mind; and partly because it was based on the erroneous conception that Christianity in China will finally be composed exclusively of Chinese. That conception would be alright for a nationalistic form of Christianity; it does not suit a Christianity that is truly world-wide in sharing and brotherhood. The missionaries will be dispensable to a considerable extent so far as numbers are concerned; and in so far as Chinese can do the tasks—a large number—they formerly carried alone. But as partners in a world-wide Christian service missionaries are as indispensable in China as Chinese workers, though in inverse numerical ratio, of course.

MODERN CHINESE LEADERSHIP

What is being done to discover this indispensable leadership for Christian service in China? Nothing said above is intended to minimize or obscure the fact that the leadership and burden of Christian service in China will fall increasingly on Chinese Christians. Missionaries have recognized this in the slogan: "He must increase but I must decrease." Unfortunately, however, decrease has, in general, marked both sides of this equation, especially with regards to Chinese leaders and missionaries of a progressive persuasion. We may accept with equanimity the inevitable decrease in the numerical strength of the missionary body. While we no longer think of Chinese workers simply as substitutes for missionaries yet the burden of leading Christian service in China must fall most heavily on the former, hence, unless the decimation in their ranks is stopped and the number of those modern-trained materially increased, the China Christian Movement will in time find itself in a serious predicament. The desire to forestall this predicament explains why in 1935 Dr. Luther Wiegles is to head up the study of the recruiting and training of Chinese Christian leaders. Already a small survey committee is at work gathering information for use in that study. This is, so far as we know, the first time effort has been made to make such a

study measure up to the modern urgencies of the situation. The demand of the hour is for a leadership fitted to cope with modern challenges! That is one of the things revealed by the morning light of this new era.

MODERN MISSIONARY PREPARATION

The recruiting and training of missionaries has frequently been undertaken as an interdenominational task, whereas that of Chinese leaders has been influenced more by denominational groups and purposes. Twenty-one years ago the China Continuation Committee appointed a committee to study the former problem in China. Twenty years ago a Board of Missionary Preparation was organized in the United States. As a result progress in the training of missionaries was made at both the home base and on the field. In neither case, however, was attention given to preparing missionaries for shroffing accounts, a phase of work which has, indeed, been quite prominent. This neglect need occasion no alarm as this phase of work is also going into the discard. Over a considerable period of years such special attention to the problem of training missionaries has lapsed. It has been left to itself. Attention thereto is reviving. At its last session the Foreign Missions' Conference of North America arranged for the organization of an "Institute on Missionary Personnel," the work of which is to be related to the "total missionary situation." The National Christian Council of China has also recently appointed a "Committee on the Training of Missionaries." The attempt to revamp the missionary personnel thus synchronizes with that to solve the problem of an adequate Chinese Christian leadership, the latter being approached more as an interdenominational project than ever before. Such a synchronization has not before occurred. It indicates that the problem of Christian leadership in China is sluffing off its duality and moving towards increased singleness of purpose and unity of effort. There is no likelihood that all leaders of the old persuasion as to service will disappear. They can be, and will continue to be, used. But we must admit that these old-function Christian leaders cannot lead the Church forward in a changing China. Hence the problem of vital Christian leadership—executives of brotherhood and service—in China is converging on the major issue of how to modernize it. How can the leaders in the China Christian Movement—Chinese and missionary—be recruited and equipped so that they can stand up to modern challenges? To discover, therefore, where the modern training sought, for both Chinese and missionaries, must run parallel and where diverge is one of the necessities of this morning of the new era of opportunity for service in China.

It is not our purpose to attempt to outline this new training. It awaits formulation. The old, however, is definitely on trial. Evidence of its ineffectiveness is piling up. The new training and objective are the subjects of emerging studies. But we can bring out a few of the changed conditioning factors in this whole situation.

OLD STANDARDS PASSING

Interpret it as one will the old standards of work have lost their primacy. Let us look at the training of both Chinese workers and

missionaries in the light of this fact, not yet as widely recognized as it ought to be. The major purpose heretofore in training Chinese was to provide for a Chinese ministry. To create preachers was its primary objective. The Christian educational system, even from the beginning, was developed mainly with a preaching ministry in mind. Two or three arresting facts have emerged in this connection. The largest proportion of the existing effective Chinese Christian leadership is educational. Christian teachers are in the lead more than preachers. We have been more successful in turning out teachers than preachers. Again, as is pointed out by the Laymen,¹ we have failed to train a ministry that is, generally speaking, accorded social respect. The opposite is true, to a noticeable extent, of Christian educators. Furthermore, the higher the grade of institution the less successful they have been as regards the number trained for and sent into the ministry. By way of illustration we note that 39% of all graduates of Christian colleges are teachers, with 24% teachers in middle schools. The percentage of ministers from the same source is distressingly small. Thus our higher educational system has been weakest in preparing a modern ministry, one thing it aimed among others to do. This has been in part due to the facts that church programs have lagged behind the training as given, and neither has geared adequately into the changes taking place in Chin's social structure. One result has been that many of those trained in somewhat modern ways have finally sidestepped the ministry to take up tasks outside the church more in accord with their temper and the times.

PULPIT AND SOCIAL PURPOSE

Modern Christian training can no longer aim at a preaching ministry alone. The pulpit must express social purpose. Preaching will, of course, continue. But he who preaches must be more than a preacher. He must be one who understands the social problems of his church and the community with which it is, or should be, vitally related. It is not the minister's task to undertake all types of social effort. But it is his responsibility to stimulate and guide his people into such effort thereby making the church such a live factor in community life—rural or urban—that both church and ministry will have a recognized social function. That is one of the new conditions of the training of a modern Chinese ministry. It involves an educational system so geared, coordinated and related to actual life conditions that it can create modern ministers for this modern day. Ministers must be trained not to serve their church alone but to serve through it their communities. That new conditioning factor creates a new situation. Plans to meet it will be prominent in this new era.

OLD STANDARDS OF MISSIONARY SERVICE

The missionary, like the Chinese Christian leaders, must be revamped. The changed conditions affecting the latter are, if anything, more complicated than is the case with the former; the fundamental details therein have changed to an even greater degree.

1. Laymen's Foreign Mission Inquiry, China, Vol. 5, page 589.

When in 1913 the China Continuation Committee appointed the Committee referred to above at least four conditions of missionary service in China were assumed to be generally significant. First, it was expected that the number of missionaries required would continue to increase for a period then without any *terminus ad quem*. Second, it was assumed that, except for special and accidental circumstances, missionary service was for life. Third, the major proportion of the work of missionaries was expected to be in Chinese and largely, if not mainly, preaching. Fourth, in the main the missionaries were expected to carry out the objectives of those who sent them. Considerable deviations from these conditions there were even then, of course. But these assumptions were generally accepted.

NEW STANDARDS EMERGING

The above conditions still hold in some groups and probably will continue therein indefinitely. But not one of them is now as generally accepted as formerly, and all of them are being supplanted by contrasting emphases evolving out of present exigences. It is now conceded that the number of missionaries has passed its maximum and will continue to decrease, though no one dare venture an estimate of what the ultimate numerical relation of missionaries to Chinese workers will be. The most uncertain aspect of missionary service today is its tenure. The turnover has always been large. The average length of service of missionaries, in general, is put at 12.5 years:² in China it was ten years: since the decrease in the number of new missionaries sent it has gone up to about fourteen years. Missionary tenure has, therefore, always been uncertain. A new basis is in evidence. There is a radical change in practice that affects the whole concept of missionary tenure. This is seen in the three present-day groupings—short-termers, life-termers and visiting experts. The question is being raised, also, as to whether or not all missionaries should not look on their first term as probationary and experimental, both as regards their final decision as to missionary service and the decision of the forces on the field as to whether they should remain. If this principle were adopted the life-termers would be those selected on the basis of discoveries made in this probationary and experimental period. Pioneers in rural and social reconstruction and religious education would of necessity mostly be life-termers. Visiting experts would naturally be enrolled as short-termers. It is quite likely that the proportionate strength of short-termers will continue to increase and that of life-termers further decrease. In addition to the changes taking place as regards tenure a considerable proportion of educational missionaries, at least, do their work in English, especially the short-termers. Then so far as preaching is concerned it is now conceded to be more the task of Chinese than of missionaries.

MODERN MISSIONARY TRAINING

Obviously in view of these changed conditions the training of short-term and life-term missionaries in the Chinese language will differ as to time and content. The same might be true, to a lesser

2. See *The Health and Turnover of Missionaries*, Lennox, page 18.

degree, when it comes to their mastery of China's cultural values. Visiting experts would probably pay little attention to either in China as they would come to share a particular branch of knowledge and would necessarily rely on a foreign language. For the first time, therefore, we hear the question raised as to whether some missionaries should be exempt from language study. Preaching, too, is expected to be a minor part of missionary service. A new era is indeed upon us! For all life-termers a most rigorous training in language and culture would be essential. But what proportion of an experimental or probationary first term should be allocated to these subjects? Missionaries are needed in China, it is evident, to meet both emergency and permanent needs of service. The groupings that are emerging in practise are the result of efforts to meet those needs. In any event the general question of the training of missionaries must be taken up *de novo*. The answer thereto will come from the cooperative thinking of Chinese Christians and missionaries. The increased emphasis on this cooperative thinking in the case of the training of both Chinese and missionary workers is another of the new conditioning factors.

'SERVICE TO THE COMMUNITY'

If the Chinese minister is not to serve the church alone neither is the missionary any longer to be only a promoting agent for the church behind him. Both should, however, maintain a vital connection with their churches. But they will have a new objective rooted in Christian service in and to China. That is another modern conditioning factor. Neither Chinese minister nor missionary will be under the other. Their status will be that of equal workers in a China-centric service. They will be members of an indispensable leadership aiming at an objective built up of the needs and conditions in China. They will be sharers in an international and cosmic experience and participants in the internationalizing and reconstructive functions of the Church in China. To no small extent both must learn to do experimental work. It is not the duty of the missionary just to transplant what he knows nor the task of the Chinese worker merely to cultivate what is thus transplanted. They must seek together for that type of service that will make their faith a dynamic in China's life. Both will to a large extent continue to get part of their preparation abroad, and will participate in the task of building up international understanding and increasing that cultural cross-fertilization which is the mortar in the building of international brotherhood. They will be *workers together* in a world-wide enterprise! Their task in China will have features all its own. But Chinese Christians and missionaries will work together permanently in China because the brotherhood to which they belong can only be exemplified by such world-wide cooperative working. The missionaries will be a contribution of Occidental Christians to service in Oriental lands. They and Chinese Christian workers will be a Christian contribution to the spiritual and physical well-being of the people among whom they live. Together they will be exemplars of world brotherhood and partners in building up world cooperation.

Modern Leadership Training

J. LEIGHTON STUART

IN attempting to answer the question of what should be the chief emphasis in modern leadership training one's thought turns instinctively to the prevailing emphases of the past. The earliest urge to the missionary enterprise was that of saving heathen souls from eternal damnation, and that was quite naturally passed on to the native preachers who, both by example and by teaching, were brought to regard this as their primary function. But with the winning of the first converts practical considerations required that they be organized into churches and this was reinforced alike by the very human desire for concrete achievement and the promotional value to the sending bodies of such evidence. Especially in the case of American missionaries, this was in part a sublimation of the national genius for salesmanship, or the capacity for persuading others to buy or to believe that which they would not unless thus skilfully induced.

In the United States this has been, until the present depression, an inevitable accompaniment of expanding opportunity and the energies aroused by observing its successful exploitation. Chinese workers soon became aware that what their employers really desired were tangible results in the form of additional memberships and congregations. The result of all this has been an excessive emphasis on doctrines largely accepted on the authority of their missionary teachers, but lacking in direct empirical conviction; and on the aims and activities of ecclesiastical organizations.

From the beginning, however, the working of the Spirit of Jesus in the lives of missionaries and their own intelligent appreciation of the needs they discovered had combined to cause the establishment by them of schools, hospitals, and other eleemosynary institutions, as well as to manifest in more personal sympathies a concern for the welfare of those who came under their influence.

If one of their members who by heritage and lengthening association over a fairly wide range may be permitted to detach himself from his colleagues, it is a joy to testify to his own increasing admiration of the missionary body and the strengthening of faith which has come from observing the behavior of individuals among them of many differing types. For a people as shrewdly accustomed to evaluate conduct and its hidden springs as are the Chinese this has perhaps been the largest actual influence in the training of those who have entered Christian service, all the more so because it has been unconscious. Nonetheless the avowed intention has been to equip them in the main by indoctrination in one or another system of western theology deductively formulated and its accompanying standardized observances, with self-supporting congregations as the goal. This goal is really the attempt to lead Chinese to continue the maintenance of the western patterns projected into China and hitherto kept alive chiefly by the strong personalities and consecrated zeal of missionaries.

The results by and large have been rather disconcerting. The underlying assumption that China can afford full-time, professional, paid pastors is being questioned by many of the most thoughtful Christians, and such questioning is accentuated by the obvious fact that the economic capacity of any given congregation is often in inverse ratio to the grade of pastor whom they are willing to support. A diminishing number of the graduates of the strongest theological school in the country are continuing in the service of the church and an increasing proportion of these are finding themselves out of employment. This has become much more the case in the last two or three years. Evidently our policy for the future requires some more "rethinking."

We should attempt to distinguish between temporary or incidental factors such as local political or world-wide economic disturbances on the one hand, and those which are inherent or constant in the Chinese scene, on the other hand. We should also be on guard against the artificiality of the conflict between an individual as over against a social gospel. There are belligerent fundamentalists engaged in beautiful applications of social service and those of the other extreme who content themselves with somewhat vapid theorizing. Christianity, if it is to be regarded as in any real sense religious, is meaningless unless it effects personal regeneration or the literal imparting of new spiritual life, and no religion will have any appreciable part in the life of so pragmatic a people as the Chinese which does not bring results in moral character, especially as this shows itself in social amelioration.

This leads to another aspect of vocational training which has to do with its content and objective. An examination of typical *curricula* of theological schools will probably disclose a preponderating proportion of what might be regarded as informational subjects, *i.e.* historial, geographical, antiquarian, linguistic, creedal and similar aids to or philosophies deduced from Bible study and western Church History, as against those which would be of guidance in creating, controlling, and criticising present, personal, vital, fruitful Christian experience. For all such the New Testament, and primarily Jesus Himself, will of course be the everlasting source and standard. Scholarship must also have its full share in the training of those who have inherited the great cultural tradition of China and must encounter all forms of modern knowledge and thought.

But again, especially because of our Chinese *milieu*, should we keep in mind the ready tendency to accept what is taught or practised because of the teacher or of prevailing trends in the environment, or of economic considerations, rather than because of a compelling inner conviction and a passion for sharing this with others in the spread of the reign of righteousness and peace and joy in holiness or spirit.

There is furthermore a change in the situation which must not be ignored. This is the probably permanent diminution of western funds for supporting Chinese preachers and the lack as yet of evidence that Chinese Christian communities can, or care to, absorb at their own charges the output of our training schools. Nonetheless

there unquestionably are young men and women, not a few, and potentially many more, who are genuinely willing to serve Christ and their fellowmen in activities which seem to them worthwhile and with the necessary assurance of an adequate livelihood. It is not so much a want of spiritual idealism among our youth as a maladjustment between them and the programs of service offered. It is easy to understand why the best of them are usually found in schools or other Christian agencies rather than in evangelistic or ecclesiastical work.

The substance of what has been written is that the major emphasis in the Christian training of the past has been doctrinal and organizational. This is certainly understandable, and may have been unavoidable or even desirable. But it must not be the accepted policy for the future. Both past experience and the changing exigencies and opportunities of the present warn us. If, as probably every reader will agree, Christianity is essentially a way of life, rather than a system of doctrines or even of intellectual beliefs drawn from ancient documents and historical *data*, then absolutely the first and fundamental feature must be the consciousness of conversion in the unequivocally religious sense of that word and the determination to dedicate oneself to the transmission of this divine life to others.

In this respect the Oxford Group Movement has a pertinent message for us all, whatever our general attitude to it may be. The literal and creative significance of this in terms of biology and psychology should be stressed. Faith in the truth of this, drawn from Jesus as its pioneer and perfection, tested by the earliest records of its working and by cumulative Christian experience through all the subsequent centuries, but capable of personal observation and experimentation in truly scientific method must be practised. Church activity should be taught as the part of generating, nurturing, improving, transmitting spiritual life, of bringing it into correspondence with its environment, and of employing it to alter or adapt the environment so that such life may become more fine and fruitful and far-reaching. This may sound platitudinous but it is emphasized because of much hearing of Chinese preachers whose training would appear to have been of another type.

Next to personal experience comes the problem of technique. Is the training to be in the conduct of one or more Sunday services when the congregation assembles and departs simultaneously, and spends a large part of the time in listening to a sermon? If so, why do so very few of the Christian graduates of our own or of western colleges—to take only one of the questions that force themselves upon us—attend such services? Meanwhile in these colleges of ours, and in all schools throughout the country and of every grade, there is the problem of how to effect character-building education. In other days this was aimed at, and to no slight degree attained, in Christian schools by methods that are no longer feasible, just as it was the very heart of the ancient Chinese education.

The Church can render no more fitting and timely service to China than the training of specialists in whatever is a modern, scientific, ethically and socially dynamic equivalent for these now obsolete disciplines. And may not Religious Education so conceived and so promoted point the way toward a solution of the problem in the churches where skilful teaching and teaching for personal and social moralization will invigorate further the life struggling for growth? The message and function of the Church consist as much as ever in the bringing of salvation, but it is salvation from sin and unto character and unselfish, socially beneficial service, if it is to conform to New Testament teaching and to win Chinese acceptance. Such life derives from God and is of such nature that it must be endless, but the emphasis is on quality and present human transformation, rather than on its duration or its too exclusive absorption with what happens after death.

The most baffling aspect of the training problem is, however, neither that of vital religious experience, nor of the teaching technique, but economic. Existing arrangements have been built on the dual assumption of continuing funds from abroad and increasing local support. Both of these reliances are crumbling. One possibility which might be considered is the training and employment of Chinese evangelists who in education and otherwise would be the peers of foreign missionaries, and be supported by mission funds, supplemented by those contributed in China or eventually discontinued as part of a temporary mission. The Church would thus take a leaf out of the experience of our schools where the available money is used to get the desired results, regardless of whether spent on foreigners or Chinese. In so far as by this process life would be generated, it could be confidently expected that, as always with living things, it would organize itself and draw sustenance from its environment. Here again the pattern of the Oxford groups may have a lesson. Small voluntary groups, with help from evangelists or those trained in religious education, but without economic connection, may be the initial stage. Chinese conditions and common-sense will develop more permanent organization and its financing.

There are indications that the Government and other agencies will be calling for well-trained social workers for rural and other reconstructive projects, and that there will be less hostility to the religious activity of such specialists. In these and other vocational careers, Christians can be economically independent while consecrated to religious service. But reliance on such workers presupposes an emphasis on religious education in our secondary schools of a quality and potency very different from what now generally obtains.

After all, in so far as we missionaries and foreigners are concerned with this issue, is it not primarily one of training Chinese colleagues and successors in our own temporary and transitional task, and of releasing life energies which will form themselves into organisms of Chinese structure, rather than of anticipating the problems of Chinese Christianity in its more enduring developments?

Uniting Theological and Social Training

J. S. KUNKLE

THE terms "theological" and "social" have been much abused; but we cannot do without them. It is proposed to use "theological" in somewhat its original sense of referring to thought about God, and to use "social" in a similar way to refer to thought about society. They represent two aspects of religion and religious work and so also of the training of religious leaders. How they are to be related is the major problem of theological education. The issue is complicated by the measure in which the theological is dominated by revelation and the social by science. It is a matter, in part, of meeting the need of our age. There are factors in the situation today that call for better social education. We have the emergence of new and baffling moral problems, the imminence of social and economic reconstruction, the challenge of anti-Christian programs and a wonderful increase in our knowledge of man and his relations. On the other hand there is the spread of secularism in life and thought which indicates a new need of the theological.

The question before us is not that of the relative value of the theological and the social in themselves, but of their relative contribution to the making of a preacher. It is, therefore, an educational question. Neither is of training value except as it enters the thought and experience and work of the student. The supreme and final co-ordination of the theological and the social is in personality. The aim of theological education is a person theological enough and social enough to be a Christ-like leader of men.

It is the experience of our school* that the success of the training program is endangered by allowing the religious life of the students to care for itself. We have come to the conclusion that the curriculum and the activities of the school must be planned with reference to the pupil's own development. It is the experience of our school that theory does not produce skill and does not hold over until some future need. We have, therefore, given the practical work of the students a place at the centre of our training program. The contacts the students have with the world in such work have helped to keep the class-room questions close to the real problems of life today. The practical work as the expression of the religious life of the students effectively unites the theological and the social. It has come to be valued not only for the skill and confidence it gives, but for the social personality it helps to produce.

The curriculum adopted in 1931 was planned "to co-ordinate better the work of the various departments and to relate the work of the College more closely with the needs of the students at the various stages of their development." For each year there was a theme, a group of problems and a project.

*Union Theological College, Canton.

<i>Theme</i>	<i>Problems</i>	<i>Project</i>
FIRST YEAR		
The Christian Life.	Development of Personality.	Sharing Religion.
SECOND YEAR		
Religious Training.	Childhood and Youth	Teaching a Class.
THIRD YEAR		
The Christian Message.	Social Living	Evangelization of a Village.
FOURTH YEAR		
Religious Leadership.	Social Progress	Leading a Group.

The main question so far as instruction is concerned is whether the social and theological shall be given together or separately. They have been separated in the interests of science, but for the purposes of life they need to be combined. To give the theological and social separately is to put the one against the other and hopelessly to confuse the minds of the students. Most of the subjects as now taught do combine the theological and the social.

A theological school provides instruction in the various forms of a preacher's work. In courses of this kind the theological may be said to dominate the objectives and the social the methods. They are known as "Practical Theology". They might quite as well be called "Applied Sociology." The theological does, however, keep the training from becoming entirely professional.

In Personal Work and Religious Education, where effectiveness depends upon a knowledge of "what is in the heart of man", large use is made of Psychology. Preaching as taught today is not so concerned with the exposition of doctrine as with the proclaiming of a way of life. In the same year it is taught we have the main study of social problems. Pastoral Theology is study of religious leadership. Associated with it are the problems of community betterment and social progress.

The forms of Social Service which might well form a part of a preacher's work are very many. Some of them require a specialization and technique which a theological school is not equipped to give. What can be given is a sufficient knowledge of selected forms of social service to make possible effective cooperation with the work of experts, and leadership in a local program. The trouble with all such service as ordinarily conducted is that it is poorly co-ordinated with religion. It is either purely secular or made a means to a not very appropriate religious appeal. Both errors might be avoided by study that correlates the social and the theological.

A second group of courses in a theological curriculum are studies in the Bible and Church History. They are by no means to be considered merely as giving the origin and development of theology. They present, rather, the theological and the social as they found a united expression in the lives and thought of men of God and in the organization and work of the church.

Modern scholarship of the Bible has brought out the human elements of its experiences and the social significance of its teachings. In the one Book there is a wealth of material for the study of "the

eternal issues of life" presented by each year's problems and projects. Church History brings the record of Christian life and work and thought down to the present and to this part of the world. The History of Religion broadens the scope of study to discover what is common in human need and universal in religious experience. The Psychology of Religion excludes the theological and so is of limited value for training purposes.

The theological curriculum is completed by its courses in Christian Thought. Here both Theology and Sociology are found and some measure of adjustment made between them. Theology has its doctrine of man as well as its doctrine of God. In that doctrine of man and in its view of the world the findings of science are accepted and incorporated. Theology today is an interpretation of Christian experience. It is first of all an answer to one's own religious problems. It becomes a quest that we share with the best religious minds of all time. Sociology has made less progress in its adjustment to Theology. There is, however, at last a promise of a Christian Sociology.

Midway between Theology and Sociology is Christian Ethics. At times the theological has dominated, but today it is more likely to be the social. If we had an Ethics that did full justice to both, it might well have a much larger place in the theological curriculum. This is true also of art and literature. The study of Chinese Literature is a means of bringing the students into their cultural heritage. The student needs help, however, in relating it to a foreign religious heritage.

Our intellectual problems today we owe to the wholly secular point of view presented in science and generally in philosophy and literature. They make necessary a number of special courses that bring them into relation with the theological; Apologetics to clarify one's own belief; Philosophy to provide a world-view; and the Philosophy of Religion to formulate a philosophy of life.

Theological education is an integral part of the life and work of the church. The correlation of the theological and the social in the school is of little effect unless there is a like correlation in the life and work and thought of the church. The training of preachers begins long before the school and continues long after. In it parents, teachers and pastors each have their part. There must be real cooperation for any real success.

The training must take into consideration the positions awaiting the students in the church, the conditions under which they are to work, and the program in which they are to have a part. The church looks to the school for the men who can be trusted to carry forward a sacred heritage of life and faith and work. All this calls for a close and sympathetic relation between the school and the church. It also calls for a better defined relation between the theological student and the church. The student should have a recognized position in the church and should be kept in touch with the church's work, organization and leadership.

A theological school has a life of its own. It is a fellowship of teachers and students in worship, study and service. As such it has

its own call from God to be a part of a missionary movement that looks beyond the present to the church of the future. It is a call to evangelism and the building up of the church. The theological school is the hope and the despair of everyone with the vision of a new church. Every reform would seem to be a question of the right leadership. Shall our schools be given over to those who support the new program? The trouble is that it takes a long time to prepare this new leadership; four years in school and perhaps as many again in experience. By that time others may have had a vision of the new church and be preparing a different program.

It comes, then, to this that the theological school, if it is to be a real factor in the progress of the church, must anticipate the needs and programs of the church. It owes this as well to its students who are to be prepared for a life-long service. This is perhaps the most difficult task of theological training. It involves often the development of a new type of worker, the working out of new methods, the giving of a higher grade of training than that of which the church sees the need. For this, too, the school must have its own practical work centers where experiments can be made. But a school would not go very far that depended entirely on its own experiments.

The demand is repeatedly made on the theological school that it produce prophets. If they could be made to order would the churches and missions and society generally be willing to receive them? Would prophets fare any better today than of old when they were stoned by their contemporaries? Nevertheless we all hope and pray and work that out of our students one day may come a real prophet. Only in a prophet does the fully theological become the completely social.

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Training Christian Workers in Science

LESLIE G. KILBORN

A PROMINENT Chinese Christian leader in Chengtu, Szechwan, recently arranged a course of public lectures on the relations between Christianity and various phases of modern civilization. The lectures were given by missionaries to audiences composed largely of non-Christian government school students. Although a great many aspects of modern life were included, one searched the program in vain for a lecture entitled "Christianity and Science."

The lectures were given in a city in which is located a good Christian university* where the teaching of science is stressed. The Chinese Christian who arranged for the lectures is himself a distinguished graduate of the university. A goodly number of the university's science staff would have cooperated willingly in the lecture course, had they been asked, and as some of these men have for years spent considerable time and thought in thinking through for themselves many of the problems confronting China's thinking youth today, the failure to enlist their help is the more regrettable.

*West China Union University.

And yet, is it not true that the reason that no scientist was asked to speak on the relationship between Christianity and science is that in the training of Christian leaders today little emphasis is placed upon this important and living issue? As a result the subject fails to enter into the thinking of many of our church leaders.

Admitting the existence of a deficiency in training in this respect, we may enquire into its cause and propose a remedy. Possibly the staffs of our training schools and theological seminaries do not themselves realize the importance of the subject, or if they do, then perhaps they have not yet thought of a satisfactory solution. There is frequently such a difference in the basic outlook and vocabulary of the philosopher, including the theologian and the scientist, that the finding of a common meeting ground is difficult. The average theologian, when he ventures into the realm of science, is in a strange country, and as he cannot speak its language, he fails to appreciate its problems or its relationship to himself or his own world. It is true that he often makes a laborious effort to learn its tongue, but the scientist is very likely to fail to understand his artificially acquired vocabulary, and to regard him merely as a well-meaning but rather simple-minded "foreigner."

Admission to citizenship in the country of science is not gained by reading the flood of modern semi-popular books on science or pseudo-science. The scientist has travelled a long, hard road, and has won his way in by the slowly progressing path of controlled experiment and experience. He is so critical of authority that he cannot understand the man who ventures to speak the language of science acquired second-hand, as it were. He is inclined to look upon him as a parrot, echoing the words of another, and although they may be spoken cleverly, they mean very little.

Few people who have not themselves performed experimental work in a scientific laboratory ever sound to the scientist as if they really understood their own words when they venture into the realm of science. Fact and theory are too readily confused. Authority is apt to be accepted without sufficient critical evaluation of its worth, simply because there is insufficient scientific experience for adequate judgment. Undoubtedly many theologians feel their limitations, and so avoid venturing into the strange realm of science. The result is that the training of Christian workers is inadequate in this respect.

On the other hand, we may rightly enquire why the men with scientific training have not remedied the situation by themselves stepping in and giving adequate instruction, at least in those institutions associated with a university. There are, perhaps, two reasons. One is that the scientist has frequently had too little training in the philosophical applications of his own subject. His own preparation has so often been purely technical and practical in character that he feels at a disadvantage when confronted by a group of students who can discuss the systems of thought of the great philosophers of Europe and Asia. Consequently many of the men in church or mission institutions who have had a scientific training fear to venture into the field of the education of Christian workers, except from the technical standpoint. They teach medicine, or

chemistry, or agriculture to their students, but these remain unrelated to life's most pressing problems. The student is left to his own uncritical reading of the flood of modern magazine articles for his philosophy of science, or for discovering the relationship between scientific principles and religion or life.

The second reason for scientists not having contributed more to the education of the Christian worker may perhaps be found in the attitude of those in charge of the training institutions. Possibly because they realize that the scientific worker has had little or no formal training in theology or philosophy they have not welcomed the scientist to their staffs, nor even to the discussions of their problems. The writer well remembers an incident that occurred some years ago when the study of religion was compulsory for all students registered in the university with which he is connected. The medical faculty felt that the formal classes in religion, conducted by theologians, were not producing adequate results, and so proposed that regular attendance at a Bible study class conducted by a medical man should be permitted to certain medical students in lieu of the formal instruction. The suggestion was at once vetoed by the faculty of religion, whose dean scornfully proposed that when the medical faculty invited him to teach embryology, then and only then, would the theological faculty consider the request of the medical men.

Just how widespread the feeling referred to here is one is not prepared to say, but certainly in one institution ten years ago the intrusion of a scientifically trained man into what was regarded as the preserves of the theologians was not welcomed. As long as religion, or theology, is regarded as a highly technical subject, on a par with embryology, for instance, just so long will the doors of the theological academy be closed to the scientist. But unfortunately for this point of view, the public refuses to regard science and religion as two separate entities, either of which can be studied without relationship to the other. Or, if they do, then as in communist Russia, it is usually done by the complete exclusion of religion from the picture. Science has already affected the life of the people in such an intimate way that it can no longer be excluded, except from the thought of the hermit or monastic.

How then can the situation be remedied? How should the curriculum of the theological academy or training school be altered so as to give the Christian leader of the future an adequate conception of science, and of its relation to religion and life? Ideally two types of training should be included. Admitting the impossibility of the theological student doing sufficient work in science to become a specialist in any one department, nevertheless every institution should include at least one good laboratory in its building and one thorough experimental course in its curriculum. A course in general biology would probably be the best one on which to concentrate, if only one course is to be included. However, it cannot be emphasized too much that this course must be practical as well as theoretical; that the student himself must perform the experiments, observe the results, and draw conclusions which he can defend on the basis

of his own work rather than upon the authority of a teacher or a textbook.

However, although such a course may show the young theologian how science works and how it acquires its facts and formulates its laws, this alone will be insufficient. In addition, each theological institution should have on its staff, or part-time staff, a man with scientific training and background, who will undertake to teach not science, but religion! His should be the task of teaching the life and teachings of Jesus. In this course he can easily show that Jesus himself either advocated or implied a great many of the fundamental basic principles of modern science, and that there is nothing fundamental in modern science that is opposed to Jesus' teaching. Had the world but understood Jesus sooner, Europe might have avoided the dark ages and proclaimed Jesus to be the father of modern science! Unfortunately very few have had the eyes to see, and so the world saw not; but the day has come when a sufficient number are seeking to make possible the coming to light of much that has been secret or hidden in Jesus' message.

A scientist who will study the teachings of Jesus from the same critical standpoint that he would the teachings of any other great scientist will find a wealth of material for the teaching of the fundamental principles of science. Jesus' constant assertion that God was reliable and his acts predictable revealed an insight into the nature of the universe that was only achieved in the modern scientific world centuries later. Jesus constantly voiced his horror of the tendency of his time to demand a miracle-working power as evidence of authority, and he styled that generation as evil that sought after a sign, and declared that no sign should be given it save the sign of a great teacher. Jesus' distrust of tradition and authority, his insistence upon an evolutionary type of progress in place of the catastrophic type of change through sudden divine intervention, his frequent references to the obvious law of cause and effect, and his emphasis upon the necessity for a constant effort to discover truth through learning the will of God,—all these, and many more fundamental concepts of modern science, can be found in the teaching of Jesus. Of course, the scientist who undertakes to teach such a course should have a knowledge of the results of modern critical scholarship in evaluating the genuineness of what has been attributed to Jesus.

Obviously grossly incompatible conceptions could not have been held by one man, especially by one who inspired his followers and impressed them with his own personality as much as Jesus did. There is little likelihood that the numerous inconsistencies in the records that are attributed to Jesus could possibly have occurred in his actual teaching. Undoubtedly many of his hearers misinterpreted his message because of current preconceptions, and later accretions most certainly have crept in through the editing of the gospels; these, of course, must be sifted out. What is left will be a joy to any scientist, who will then find how thoroughly "modern" and "scientific" was the entire outlook of Jesus.

The Christian leader who has had this type of training will neither fear nor avoid science in his work. Rather he will find the heart and soul of modern science, its conception of universal law and order, its distrust of authority and reliance upon experience, and its constant search for truth, to be also the very heart and soul of the teaching of Jesus. If the student has acquired his insight and knowledge from a teacher who is himself an active scientist, then he will even more fully and confidentially appreciate how completely Jesus can be regarded as a scientific genius of the very first rank. So many applications from the field of modern science can be used to illustrate the words of Jesus, that the writer covets for the young Christian worker in training the opportunity of studying under this type of teacher. Then, he will be able fearlessly to meet the arguments of any group of anti-Christians; then, and only then, will he be able to present a vital religion that will appeal to the minds of educated and intelligent people; and, finally, only such a Christian leader will be able to make available to the youth of today that which it so keenly desires, an integrated philosophy of life.

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Training Chinese Christian Apologists

F. G. HEALEY

LEADERS are men of simple motive and clear ideas. The aims and thought of men whose names are known all over the world are often patently inadequate. But they teach us, all the same, that for leadership it is essential to have notions free from confusion and a purpose that is single. Lack of these things may well be a main reason for the present dearth of leaders among ourselves.

Not to trespass in the fields of industry or finance or politics, let us consider Christian leadership in the Church itself. It will provide one instance of a principle that is applicable to other fields as well.

My impression is that church leaders in modern China will need a more adequate systematic understanding of our faith, as well as simple consecration. Whereas the latter is often discussed, however, it is not unnecessary to stress the other point. Men of single-hearted loyalty to Christ need also to be trained in clear and adequate ideas of Christian truth, if we are to have more and better leaders.

John Wesley is a classic example. Many who have prayed, and are praying, for a revival in the church, have had him in their thoughts. Please God, we shall have another Wesley in China. But for us at the moment the interesting thing about the man, apart from his singleness of purpose, is the fact that he entered fully into the heritage of preceding years: years that on the surface seem among the most barren in English church history, in reality years when earnest men were wrestling with their Christian beliefs, arranging them and testing them with all the powers of serious thought. The result was that when Wesley preached he had a con-

nected system of Christian thought to expound, as well as vital experience with which to illuminate it. When difficulties arose, either in his own mind or from his hearers, he has able to deal with them with conviction. For his doctrine was more than a set of miscellaneous assertions, it was a living organism of belief. All questions could be seen in their bearing on other questions and dealt with in the light of already well-founded truths.

The systematic outlook that was adequate for Wesley may not to-day be adequate for us, even for those who owe most to his exposition of the faith. But the point is that we do need some such systematic statement of Christian belief, drawn up in the light of all God's revelation, and intelligible to the modern man. It would be a powerful aid to evangelism. It is essential for leadership.

The grave importance of this point—namely, the necessity for clear and connected thought about the things most surely believed among us (in other words, the necessity for a more adequate theology) if we are to succeed in training Christian leaders in the Church—is emphasised by the difficulties that are still being raised to hamper Christian workers, questions concerning the value of the conclusions reached by natural science, verbal inspiration of the Bible, "pentecostal" movements in the church, miracles, and so on. Such issues will not be decided by declamation. They can only be resolved by consecrated consideration of their place in the Christian view of things. God has revealed to us the truth, not indeed in detailed completeness, but sufficient for us to have a right view of the world and man, as well as a gracious self-manifestation of God Himself. This right view, when articulated, (and that is the task of the most misunderstood of all Christian workers, namely the "apologists" or theologians), enables us in sincerity and in truth to face all controversial topics.

It is not the task of everyone to articulate the faith, to systematise the implications of Christian belief, any more than it is the task of everyone to go to the hills and cut wood. But it is essential for church leaders to possess, and know how to use, such a well-ordered body of Christian truth, just as it is essential for every village housewife to have sticks.

The benefit of a symposium is that one is free to put one side of a subject rather than treat the whole topic in a scholarly (or tiring) exhaustiveness. There are many aspects of the problem dealt with in these articles on leadership training, but we have tried to put one important, often neglected, and in some quarters unpopular point of view. It is a point of view, however, which a study not only of the present situation in China but of the general course of Christian history makes plain. There have always been those whom Plato calls "the haters of wisdom", but under the guidance of the Holy Spirit the Church owes its continued place, through several revolutionary eras of thought and outlook, to the diligence and consecration of her theologians. And not only to them, but also, no less important, to those who by appropriating the labours of these thinkers were able to rise up and give inspiring leadership to a wavering Church.

The Christian Ministry

W. P. ROBERTS

THE modern trend towards social service activities should have a very decided effect upon those who are responsible for the training of candidates for the ministry in the Christian Church. One or two general principles can be laid down.

First, it should recall us to the special and fundamental work which the Christian Church and its ministers are expected to do. This work is so huge and eternal in import that the carrying out of small economic projects pales into a very temporary significance by comparison. The leading of all living persons to the knowledge of and obedience to their Creator and Redeemer, the regeneration of mankind by Spirit from above,—this is a stupendous task and it should never be given up for lesser ends. There is no substitute for it and no short cut to its achievement.

In the fulfilling of this great task it is not always easy to draw lines and say what may, and what may not, legitimately be done by the organized church and by its official representatives. The example and teachings of Christ and the supplementary lessons of history, ought to be our helpers in making decisions about these matters. What our Lord did, His church should do. The methods He used, His church may use. He preached and worshipped in synagogue and temple, and we rightly have our many local churches. He healed the sick and ministered to the poor and needy, and we rightly have our benevolent institutions. He taught the people and commanded his disciples to "go, teach", and we have our schools and pulpits. He trained a band of workers to carry on His work, and we have our seminaries and training schools. He would not use force in the winning of followers nor would He buy them with money and hopes of earthly rewards. He refused official and temporal position, and would not be a divider of earthly inheritances. The Christian Church, in its desire to Christianize society, will be following the wisest course when it keeps close to its Lord in all these matters. The most fruitful view we can take of the church is that which sees it as the body of Christ, the instrument and abode of His Spirit, working for the life of God among men.

The lessons of history are varied and the picture is not always the same. On the one side we see the Christian Church acting far ahead of other organizations in helpful social service, and so influencing the state that the later has taken over such activities as its own. Many a state law had been a church custom years before. On the other side we see both church and state suffering from rivalry in certain fields of life. Often it has been the fault of the church in tresspassing on the temporal order of the state. Says Dean Inge, "No church ever goes into politics without coming out badly smirched". History is not old enough to tell us whether the church will come out honorably from its many "social service activities" of the present day. It can, however, give us the warning and tell us to beware lest we wander from our main task and get absorbed in mere economic betterment.

We need to guard against too shallow a view of what it is to be "social" and "serviceable" to mankind. It is not necessarily a help to raise man's economic standing without a corresponding elevation of mind and spirit. Nor is it social to throw the "mind of Christ" down to the level of that of the majority of a community. If an industrial community is to be held by its church to an industrial outlook upon life, where is the uplift? If a rural church keeps its members rurally minded, who shall bring them to the Kingdom of Heaven? Our Lord did not establish a "carpenters' church" but left His carpenter's bench miles behind in order to preach the Kingdom of God in its entirety to men and women and children. It is not fair to a non-farmer to make him worship at an agriculturalist church, and it is hindering the growth of the truly social mind to keep people interested in worldly things. In every town and hamlet there should be a Christian church representing God and His eternal truth and life, calling all people of all ages and interests, to lift their hearts from earthly things, to take their minds off of their immediate tasks and fix them on things above, in order that they may return to their special tasks with renewed life and vision. The Lord of the Christianizing process rather definitely entrusted this bigger task to His disciples and followers. The people of the pews have a right to ask of their ministers that they keep at this special task.

The training of men for such a ministry will not necessarily be different in nature from what has been given in the past; only it must be more Christian and more calculated to keep them enthused for their main task, so that when temptations come to draw them away to temporal activities, they may be able to stand fast. It is not necessary that they should be trained in the different callings of their parishioners. The latter do not expect that their ministers shall be more technically trained in their work than they are themselves.

A second principle is this,—that ministers shall be trained who will give due regard to the special part played by the laity in the Christianizing process. The task of applying Christian truth to the many branches of life is the laymen's task. This is their duty, and though it may be quicker and easier to win some temporary gain by taking it from them, the truth holds that in the long run it is best to hold them to their duty. The minister's life is a life led for the most part within the church organization, but the laymen are workers within society at large, and upon them devolves the great privilege of bringing in the Kingdom of God to human relations. They live and move within the realm of the state, and although the church may not have any written agreement with the state to delimit its activities, a sort of gentleman's agreement holds that the church shall keep to its essentially spiritual and personal task, and that the state, of which Christian people are citizens, shall attend to the management of our common life in this physical world. This does not mean that laymen shall not be permitted the use of the church plant for activities which may be of real and eternal benefit to human beings, but it does mean that the church shall not be dominated by such work, so that Christ's fundamental mission is

clouded. Nor does it mean that the organized church shall do nothing to provide schools of technical training in certain basic social trades, so that its laymen may find opportunity for the very best training in their fields of life, but it does mean that all of this shall be recognized as the work of the church members and that the ministers shall be free for their special work. The ministers of the next generation will have to face very squarely the problem of this relation between their own great work and that of the state. If the present confusion continues, the state may come along with its "totalitarian" policy and drag the church into its nets without the latter's consciousness or protest.

A third and basic principle is that in the training of our church workers, and especially the ordained men, the spirit of the "minister" should be cultivated. They are to be servants, pastors, hard workers, and not "leaders." One is our Leader; and may He spare us from the curse of petty self-styled leaders. It is our fault that so many young people have been trained to think that they are going to be successful guiders of big undertakings and it has been a hard experience when have been disillusioned. They are to be hard workers in the Vineyard of God, called of Him and employed by the church to give consecrated labor for others, and a cross may await them rather than an easy office chair. It would be wise for all Christian preachers and educators and for all magazine writers to make this clear and cease talking about the training of Christian "leaders." Let us dignify their office by making it like unto that of Christ, Who came to minister and not to be ministered unto.

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What Must Rural Christian Leaders "Know"?

FU LIANG CHANG

ONE of the philosophical truisms of old China is the unity of knowing and doing. Dr. Sun Yat-sen in his revolutionary philosophy, contended that to know was difficult and to do easy. The last Chinese revolution has discovered, among other radical ideas, China's "forgotten man". That is the reason why the nation, as well as the Church, are keenly interesting themselves in rural reconstruction. Being unable to account for the sudden rising of Chinese interest in rural work from the western traditional—not the Chinese revolutionary—point of view, some Christian missions abroad have considered this phenomenon just a "stunt." They seem still to think of China and her conditions as those prior to 1925.

Following the present trend of Chinese thinking, this article attempts to answer the question, "What rural Christian leaders must know," rather than what they must do. To do something without knowing what it is all about or having the technique to tackle the problem is merely much ado about nothing.

There are two approaches to the tackling of rural problems. The first approach considers evangelism, education, agricultural improvement, health, etc. as separate pieces of rural work, unrelated and

under separate agencies. I have recently visited a rural center where one department of the Government is promoting mass education, another primary education, another agriculture and still another health—all unrelated and more or less in water-tight compartments. The Christian Movement in China is in no better position, considering the boundaries between the evangelistic, educational and medical work, and often between men's and women's work.

The second approach builds up a comprehensive program to serve the needs of the whole man, family and community. It may begin with one or more lines of service, according to available resources in money and men, but this is well recognized at the very start as a part of the whole and as a means for the larger end.

If our Christian rural leaders are really going to pioneer and lead in rural reconstruction, they need to have the second viewpoint and to learn the technique of approaching the problem in a statesmanlike way. They should constantly keep the picture of the whole forest before them, so as not to be bewildered by the individual trees therein.

However, the Christian rural leader should not be a jack-of-all-trades. A graduate of a liberal college education in rural work is lost like a babe-in-the-woods! To work in the country effectively, he must have the proficiency of one line of service such as agriculture, health, education, economics, religion, etc. And that proficiency must be acquired by first-hand experience under actual rural conditions. While he is a specialist in his own field and making a distinct contribution, he must realize that others are doing the same thing in other fields of rural service. Only if he and they cooperate and their efforts coordinate, is the picture made complete.

The Christian rural leader should know the mind of the country people. A knowledge of how the rural mind reacts and works in a given situation helps him to make his contributions acceptable, for in rural China *how* the presentation is made is as important as what help is given. Especially true is this in the realm of concepts and ideas. The manner of their presentation may need the consummate artistry of a thrilling story teller; no less important is the simple personal example of a genuine leader.

The Christian rural worker should know rural society. Rural institutions such as the home, the clan, the village school, mutual aid societies, the rural community, etc.; human relationships, such as those between husband and wife, men and women, parents and children, mother-in-law and daughter-in-law, teacher and pupils, etc.; social customs such as the wedding, funeral and birthday celebrations; all have grown up into what they are through the ages. They cannot be changed and brought up-to-date over night. In fact, some of these mores, relationships and institutions should be conserved and perhaps enriched by Christian concepts and contents.

The Christian rural worker must be taught to have the attitude of a true scholar, i.e., the attitude of a seeker after truth, that of humbleness and perseverance. In this pioneering work, he has to jump from one difficulty to another and always to avoid the blind alley. He is to keep an open mind without prejudice and follow the

truth when he sees it. The source of his greatest success comes from toiling side by side with the toilers and learning from them what he himself lacks—their practical wisdom, the experience of ages. This, supplemented with scientific knowledge, will enable him and those like him in other special fields of rural endeavour, to build a rural civilization, both Chinese and Christian.

Finally, the Christian rural leader must possess a true and Christian perspective of values. He has to rise above the values of this world—its wealth, power and honor. What he learns from college, seminary or other professional school only implements him to demonstrate the spirit of Christ burning in his heart more expertly and effectively to rural folk. That spirit alone, growing out of intimate touch with its Divine Source, gives motivation and dynamic for service to others and sacrifice of self in meeting human need. However, such Christian rural leadership is rare in spite of many Christian colleges, seminaries and other professional schools. It is the crying need for rural reconstruction in China today. As we plan the training of our future Christian rural leaders scientifically and wisely, let us earnestly pray to the Lord of harvest that He may touch the hearts of China's youth that they may become His laborers unto His harvest.

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The Problem of Christian Unity

T. K. SHEN

(Continued from *Chinese Recorder*, August, 1934, page 494)

WHAT we want is unity and comprehension, not uniformity and discrimination. We need a harmonious development, and each fragment of truth and religious experience is to be complementary to the rest. The contribution of one Christian community may appear to be irreconcilably opposed to the other, yet the interaction of their varied experiences, when they are included in the One Church, will bring forth a truth larger than any one group has seen. The impasse is due to our own limited outlook. The horizons of denominational differences, historical and theological, will melt into the ways of common and richer life a new conviction that they are sacramental to the One Spirit. We believe that the historical Church contains the true people of God. We must also acknowledge that the Holy Spirit is active wherever found. "I believe in the Holy Spirit" is said together with "I believe in the Holy Catholic Church". "Our ecclesiastical faith today greatly needs re-enforcement by this larger vision of a realm in which Christian forces are at work, consciously or unconsciously, without definite relation to the ecclesiastical. How the intrinsic worth of this activity shall be recognized without forfeiture of the true function of the Church, is not an easy problem to solve. Yet this difficulty must not hinder us from the acknowledgment that God was here, though we knew it not, while our Bethels are not always His."⁵

5. "The Christian Experience of the Holy Spirit" Robinson, p. 158.

Here the contribution of Protestantism comes in. The Reformation would not have been so successful unless it had stood for something which was wanting in the Church at that time. If it seems to be failing now, it is because the truth for which it stands is less than the truth which it rejected. For Dissent is a negation more than an Affirmation; it is more centripetal than centrifugal. The more it is Protestant the more it is an excessive development on one or two issues. The same tendency affects the Mother Church in which the schism took place. Freedom is the antidote. No longer can we hold the once Presbyterian view that toleration is "a city of refuge in men's consciences for the Devil to fly to". The re-united Church, in order to be comprehensive and permanent, must include and combine both Catholic and Protestant elements.

Charity, dogma, authority and freedom, these are the necessary conditions for Christian unity. Charity comes first, it provides cohesion; dogma and authority come next, they provide a common standard; freedom comes last, it is essential for life and growth.

To illustrate the above principles for Reunion, let us consider some false starts. They are reunions due to fear. Rome and Constantinople were reconciled temporarily by the Council of Florence. The Greeks did not want to barter their liberty for reunion with Rome. But slavery to the Turks seemed to be the greater evil. So they surrendered their principles. Rome was more concerned about her own prestige. She wanted submission and absorption. Stagnation and disruption naturally followed. The Turks took Constantinople after all, and the reunion did not long survive the Eastern Empire.

The oldest and the most popular false start is proselytism, individual and wholesale. It is thought that anyone not in one's own Communion is bound for eternal punishment; and so out of pity for the souls of people in other churches it is felt that they must be reconverted. This perverted sense of missionary duty was once held by all the denominations. Hence bitterness and suspicion! The conversion of one individual in this way antagonizes the whole group, thus putting further off the consummation of unity. It is also fatal to religious progress, for the truths of all the churches are meant to be complementary. Only spiritual pride permits us to think that certain groups of Christians are superior to others. If we are all equal before God, we need to build more bridges rather than dams.

To argue from disputed and isolated texts is another instance. The most well-known is that inscribed round the Dome of St. Peter's at Rome. "Thou art Peter, and on this rock I will found my Church." (Mt. 16:18) is not found in Mark, nor apparently in "Q" (the common source used by the authors of the 1st and 3rd Gospels), nor in Proto-Luke, the earliest form of the 3rd Gospel. Some interpret this saying symbolically as a play on the word "Petros", and that the Church is to be built on all who confess Our Lord as the Christ. But some doubt that Our Lord ever uttered the words quoted. Christ taught about the Kingdom of God. The conception of a universal Christian society was taught by St. Paul. Another instance is that of reading into the word *episcopus* the later theory of Apostolic

succession. To consider the Episcopate the *esse*, not as the *bene esse* of the Church is to forget the warning of Our Lord that the Sabbath is made for man. The same should apply to the word *presbyteros*. To demand submission to a position which cannot bear the light of research is retrogression. When people question the value of an institution to support it by disputed texts only is a confession of weakness.

There are people who preach a simplified Christianity and a minimum standard. They want to redeem Christianity from denominationalism into a fellowship. To require the least from each member or group would result in the most loyal attachment to the United Church. There is a fragment of plausible truth in this contention, for how could a life of the Spirit be bothered by any earthly externals? Yet the logical conclusion of the reduction to the minimum is to require nothing. From no Creeds to no Sacraments, from no sacraments to no ministry, from no ministry to no church or no Sunday service, all seem to be so natural. Undenominationalism is the cry of many who have become impatient. (But we are to blame because of our pettiness.) The proposal is attractive, for it is so simple and easy. But it is a negative process, and suffers accordingly. Because man is both body and spirit, an institution is needed to embody an ideal, and the Holy Spirit works sacramentally, not magically. The Spirit works *with* human instruments, not in spite of them. As it is impossible to return to the simple life of twenty centuries ago, we have to adapt our instruments to meet modern conditions, and modern intellectual and religious needs. Christianity can neither be simplified nor be made more complex. The old Gospel is ever new, but society and the human and material environment have changed.

The graver danger is in the denial of religious experience. An historical memory is not a fellowship. The rich devotional life of the past, the forms of ecclesiastical government forged in the furnace of time, the means of grace which converted sinners and supported saints, these are meant for posterity to profit by. If each gives up all that is distinctive in itself, what is left will be a dwarfed Church, a colourless and watery Christianity, hardly worth calling a religion, and certainly unfit to support the great spiritual venture of Reunion. Perhaps that is why some denominations, like the Unitarians, are not so fired with missionary zeal. Surely a maximum is not too much for this world of diverse ways and inclinations. We are not required to take in all, but we need to be brought up in a richer heritage and we want to have a larger choice to suit individual temperaments.

Another case of a false start is Federation, as distinct from corporate reunion. It is a step in advance from separation, but it is not the ideal for which Christ prayed, and which St. Paul symbolized as the temple of God, the Body of Christ, and the Bride of Christ in Ephesians. In it are charity and freedom, but dogma and practical adjustment are still lacking. One suspects that there is still competition and duplication. If the particular Church is not held subordinate to the Federation, either the Federation is weakened

or the particular Church does not benefit from the corporate fellowship. So long as one cannot escape the sense of the churches as distinct from the Church, one cannot be satisfied. Dr. Shakespeare tells us how the English Non-Conformist bodies have arranged the terms of a federal union, accompanied by all sorts of safeguards for the freedom of the different parties to it. But he sees that "federation is not a practical method of union between Non-conformity and the English Church. There is no middle-way between the present separation and corporate union".⁶ "A federation of conflicting sects could at best be an artificial combination effective only for specific purposes and severely limited ends. The roots of division only retain their hold over us and their estranging power, because the spirit of schism is in our hearts. We need not wait for formal agreement before we wage war against that baneful temper", such was the Bishop of Durham's observation.⁷ The Report of the Chang Hua Sheng Kung Hui Standing Committee on Unity to the General Synod at Hangchow⁸ contains this statement: "A mere federation of Churches in which the several Communion preserve their character and identity as a fellowship of Churches, can never satisfy our longing for a real manifestation of the unity of life and spirit of the whole Church of God for which we pray. The Unity towards which we desire to work is a union of all Christian Communion in China, through which, when completed, there would emerge (in the words of the Lambeth Encyclical, 1930) a province of Christ's Church genuinely Catholic; loyal to all truth, within whose visible unity treasures of faith and order, nowhere in the Church at present combined, will be possessed in common, and in which the power of Christ will be manifest in a new richness."

But the false starts help us indirectly by warning us not to fall into the temptation of short cuts. They all lack one or more of the conditions for permanent reunion. One is thankful to note that there are on the horizon certain working schemes which promise to be constructive. Some of the major unions are: The Union of the Presbyterian, Methodist, and Congregational Churches in Canada since 1925; the Union of the Scottish Presbyterian Churches since 1929; and the union of most of the Presbyterian, Congregational, and the English Baptist Churches in China since 1927. One must remember that before the consummation of these major unions there had been minor unions, i.e. unions of the different Presbyterian and Methodist Churches in Canada in 1875 and 1884. In Scotland the union of the several Free Presbyterian Churches into a Free Church of Scotland took all the years between 1847 and 1900. All Christians should be grateful for these unions, the charity and freedom exhibited and allowed, and the agreement in a common faith. But any individual in the Union is not true to his Christian instinct if that union aims only at a federation or a Pan-Protestant Union. Such an expression as "The Church of Christ in China is a holy venture to secure all evangelical bodies in China to unite in one organic body..."

6. Shakespeare: "The Churches at the Crossroads." p. 186.

7. Address to Diocesan Conference, March 21st, 1931.

8. April 25th to May 2nd 1931.

seems to fall short of its own aim "to unite in one organic body for worship, mutual edification and service, asking none to sacrifice beliefs which they deem vital to Christian living, none demanding of the others conformity to their particular tenets, but each bringing their contribution to the enrichment of all."⁹ Let us hope and believe that such unions are preliminary to the comprehensive union which will include all who say, "Jesus is Lord."

The Church Union in South India is perhaps the greatest venture in modern times. The participants are the Wesleyan Churches in the four districts of Madras, Hyderabad, Mysore, and Trichinopoly; the South India United Church (itself a Union of Congregational, Dutch Reformed, and the United Free Church of Scotland); and the Anglican Churches in the four Dioceses of Madras, Travancore, and Cochin, Tinnevely, and Dornakal. The ancient Syrian Churches in India have looked upon the negotiations most favourably and will it is believed, join when the Union is consummated. The distinguishing feature of this Union is not the acceptance of the historic episcopate so much as the effort to bring about a province of the Church Catholic in India. The Church of South India will cease to be Anglican, though in communion with the Anglican, the Greek and the Protestant Churches. It is the courage to face facts, and to work for a practical adjustment shown by those now uniting in the Church of South India that will gain for this Church universal recognition. In other words they have given up the denominational outlook, their interest is not in the sects but in the seamless robe of Christ.

Other agencies in the promotion of Christian Unity have been the Conference on Faith and Order at Lausanne (1927) and Murren (1930), and the Conferences on Life and Work at Birmingham and at Stockholm. The purpose of the former was to discuss frankly on what we agree and on what we differ. It was like a research laboratory in which experts dream and think towards the ultimate goal. That of the latter was to exchange experience, to co-operate in and to adjust our mutual life in the *status quo*. Belonging to the same category are the Missionary Councils of different European and American Countries, and in the Near East, the Federal Council of Churches in the U.S.A., and the National Christian Councils in Japan, India, and China. We are all familiar with their successes and limitations. If it were not for the great expense and time taken one might wish that the Continuation Committee of the Conference on Faith and Order would promote more of such Conference in different parts of the world.

Intercommunion has been suggested as a bridge to connect isolated Christians. Until recently whether such services should be held during rediscussions or at the consummation of union people could not agree. It is the Lord's Table and one should approach it with all humility and repentance. It is contended that from this fellowship none should prohibit another and none should stay away. By learning to do His will we shall know it. Progress comes not only from discussion, but from discussion followed by experiment.

9. "What is the Church of Christ in China?" p. 6.

Experiments are felt to be especially hard for Catholics, for fear of confusion, breaking up of Church customs, exploitation for sectarian interests, and the danger that slippery slopes may lead to an abyss. But love casteth out fear—His love not ours. "We are afraid (and rightly) of ourselves and of one another. But need we be afraid of the Lord, if, with the request to be given His sincerity and singleness of desire, we throw ourselves one and all on Him? Does intercommunion seem to be a leap in the dark? Might it not be rather a casting of issues which transcend human wisdom and love upon Him Who is the wisdom and the power of God".¹⁰ Canon Grensted, the professor of Christian Philosophy at Oxford, suggested, "It is by faith and love, and not by understanding, that we know Our Lord in the breaking of the bread. In those first days it is inconceivable that anything other was required of those who come to the confession of Christ and the joining of the living fellowship. Today the living fellowship is palpably in our midst, and to identify it with any so-called Church is sheer absurdity. And to deny that our Free-Church friends have confessed Christ is equally absurd".¹¹ There have been many historic cases of intercommunion besides Kikuyu (1913), Jerusalem (1928) and those in the Great War. The most interesting is perhaps that of Dean Church of Westminster Abbey who joined in an intercommunion service in the Abbey for the Committee who revised the King James' Authorized Version of the Bible. Those present included a Unitarian.¹²

The Anglican Churches are generally opposed to intercommunion, so their "exclusiveness" is a constant source of offence. But they have conscientious objections. There seems to be a distinct unreality unless we have settled our differences. Intercommunion implies a unity not to be broken between the participants and we have not that unity at the present time. Again intercommunion is often held to imply also the right of inter-celebration, if it is to be complete, and so, to anticipate the settlement of a very difficult question. The more practical method seems to be to make communion the climax of a completed union. The South Indian negotiations have adopted this method. Very often we hear condemnation of Christians who will not join in such services. This is due to taking one's own view and measuring all things by it, which is neither humble nor Christian. Indeed the chief reason that we need reunion conferences is just because we cannot all come to the communion together.

However, the Lambeth Conference of 1930 has given approval to intercommunion under special circumstances, i.e., when people are distinctly working for reunion. Where there is the will to union, and though the consummation is not yet, there is less unreality in the service.

One way which deserves exploration is that of individuals holding membership in two churches. They can work as ambassadors of goodwill. There has been an instance of a Wesleyan who is also

10. "Thoughts on Unity." N. Talbot, former Bishop of Pretoria. p. 121.

11. "Church of England Newspaper," July 11th, 1930.

12. cf. "Life of Archbishop Tait," Vol. 2, by Abp. Davidson.

a communicant of the Anglican Church. The Bishop of London sanctioned it. There are also cases of clergymen holding commission from several Church authorities. This might be extended to a whole congregation asking to be under the jurisdiction of a Bishop while retaining their former traditions, parochial and liturgical. This sounds rather far-fetched but people who are following reunion movements think it a possible road to eventual reunion.

What is the problem of Christian Unity as affecting Christians in China at present? The union schemes of Canada, Scotland and South India all teach us that a long process of education is needed. The urge towards corporate reunion in India was felt as far back as 1871, and it took 43 years to unite the four Presbyterian Churches in India into one Church, and even then that Church did not contain quite all of them. One would expect that Christians in the mission field would need little persuasion to work for unity. But if we understand by unity not a sentiment but a permanent and universally recognized unity, we may need even a longer process of education than the churches of the West. Ignorance of our neighbour's belief, ignorance of the Bible and the right interpretation of texts, ignorance of Church History and the lack of a supra-denominational view of the churches, and the almost ingrained prejudice of Protestants against the Catholics and vice versa, all these mean that an immense process of education and re-education is before us. From the Nestorian controversy to that of the latest Roman Catholic versus Protestant litigation, one party has judged the other, not by what it has believed, but by what it has been supposed to believe. We should have no need to be so pessimistic if this ignorance were prevalent only amongst the laity. When these are fed with denominational propaganda by those who should be preaching the ministry of reconciliation, and when even missionaries think it their duty to proselytize, one is tempted to despair.

As preliminary steps we need a more frequent exchange of pulpits, more union services for special occasions e.g. Lent, Good Friday, and preaching missions, and conferences of pastors and responsible laymen of neighbouring churches to discuss frankly their differences and agreements. Church services should be more elastic, *i.e.*, allowing for more variation. An occasional use of the Prayer-Book by churches which do not have service books would be an education. (For one does not appreciate the Prayer Book very fully except at a wedding service.) It would cure the prayer-wheel habit of some Sheng Kung Hui people if one of the Sunday services were made non-liturgical.

Local church councils and the National Christian Council of course help. The only remark one feels reluctant to offer is that the councils carry over-loaded programs which are beyond the mental and physical capacity of most of their members. The chief object of mutual understanding derived from the quiet enjoyment of each other's fellowship is forced into the background.

Theological students will be greatly benefited if some Church History text-books are revised. Where theological seminaries are

not too far apart, the students should be encouraged to form discussion groups regarding Christian Unity. The Madingley Group of Cambridge draws members from professors and students of the five theological colleges of Cambridge. They have meetings and inter-communion services in the parish church about five miles west of Cambridge, and they pledge to work for Christian unity wherever their future pastorates be. "Education must begin with one's grand-mother", said O. W. Holmes.

More important than education is a spiritual revival. We must be born again morally as well as intellectually. We have to be morally fit to usher in the Bride of Christ—a changed outlook about the Church and her mission, a deeper understanding of the meaning of baptism, a self-humiliation in the face of Divine patience and a confession of human impotence. For "the true and only eirenicon of a divided Church will not be found without a deeper experience of His Presence, and a fuller and wider recognition of His activity".¹³ Let us hear an encouraging word from the late Bishop Gore: "Nor, while we labour and pray for the restoration of visible unity—the bond of peace"—among the divided sections of Christ's Church on earth, shall we ever suffer ourselves to forget that the actual principle of unity in the Church is the Holy Spirit; and though our divisions lamentably mar the exhibition of that unity to the world, they are not deep enough to extinguish it. For in spite of them, and beneath them, He is at work binding all the members of the one body who are still on the earth into union with their Lord in heaven and with the whole company of the faithful in the heavenly places".¹⁴ "Twice in the recent negotiations in South India," wrote Bishop Palmer, "between the South India United Church and the Anglican Church it seemed, when we met that we were sure to separate and give up our task, but there was a power behind us which we all felt, and that power was pressing us together. It was as if we were young and wayward children, and He was very quietly saying: "Children, children, you must agree".¹⁵

Before concluding may I draw your attention to the latest action of the Chung Hua Sheng Kung Hui regarding Church Unity in China? The General Synod at Hangchow, 1931, passed this resolution: "That this Synod appoint a Committee consisting of the Standing Committee on Unity, supplemented by other members of both Houses, to arrange for meetings for prayer and discussion with similar Committees of other Communions, with a view of drawing up a scheme of Union." The Committee on Unity is composed of Bishop Roots of Hankow, Bishop Scott of Shantung, Archdeacon Hu of Hankow, the Rev. L. P. Nyi of Hangchow (Hon. General Secretary of the Hangchow Christian Council), the Rev. W. P. W. Williams of Trinity College, Foochow, Mr. H. M. Ling, Fellow of St. Stephen's College, Hongkong, Mr. Johnson C. Y. Leo, Principal of Boone Middle School, Wuchang, and the writer. The supplemented members are Bishop Duppy formerly of Hongkong (formerly Secretary of the

13. "The Christian Experience of the Holy Spirit," Robinson. p. 198.

14. Gore: "The Holy Spirit and the Church." p. 978.

15. "The Christian Task in India" 1929. p. 259.

Church Missionary Society, London), Bishop Curtis of Hangchow (Vice-Chairman of the National Christian Council of China), Dr. T. M. Tong (Dean of the Central Theological School, Nanking), Dr. L. C. Wu (Chancellor of Yenching University), Mr. L. D. Cio (Associate General Secretary of the N.C.C. of China), and Mr. T. Y. Chow (General Secretary of the Christian Edeavour Associations of China). So far as we know this is the first offer made by one Communion to all other Communions in China to come together for prayer and discussion with a view to drawing up a scheme of union. We do not know how long the discussions will take before the consummation of corporate unity, but at least we feel assured that in God's providence it will be realized, for God's purpose holds.

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A Changed College President

MISS M. BROWN AND Z. K. ZIA

WELL! I for one am tired of talking! It is time to act. Let us do something concrete and we shall *feel* better anyway."

These words signify in a measure the great change that has come into Dr. T. H. Lee's life since he came in contact with the Christian Fellowship Groups. He is not satisfied to dally along talking about big things to be done in the future and let the flame of interest die down in the meantime. He feels that the King's business is urgent and wants to strike while the iron is hot.

Dr. Lee is a native of Fukien province and more than twenty years ago, shortly after he had graduated from Yale University, he came to Shanghai to become the first president of Fuh Tan University. To have guided this university from its humble beginnings to its present proud position amongst colleges, would be considered, by most of us, an achievement sufficient to satisfy any man. But, besides this, he has been connected with the anti-opium movement, the Y.M.C.A. and many other social institutions and has served on government committees on occasion.

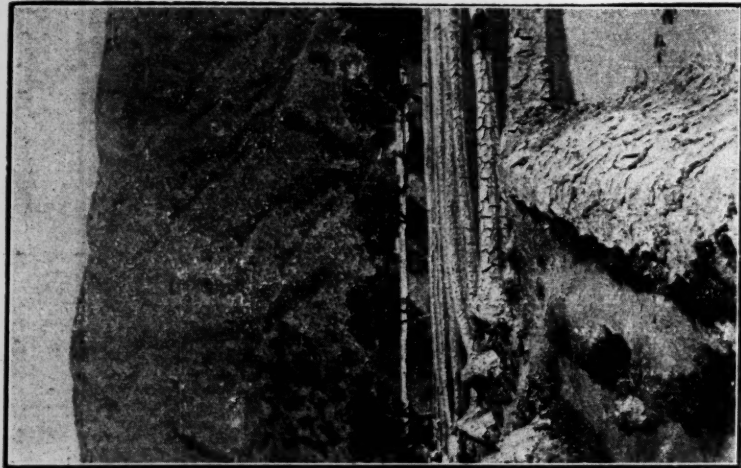
Yet as the opening sentences show, he is still not satisfied. About three or four years ago he lost his wife who had been his very second-life. His devotion to her had been perfect and when she was taken, it seemed for a time that life lost much of its meaning. In his hour of distress and loneliness he sought the comfort of religion. He read a number of Dr. Stanley Jones' books and other books of a spiritual nature. He began to find a new joy in religion that he had not found before. He looked back over his life and found it wanting. Then he met with one or two of those who had found joy in Christian Fellowship and he invited a number of interested friends to go to his home to share with him their religious experiences. The Chinese writer of this story was of that number.

Being a naturally reserved and quiet man, Dr. Lee did not at first find these meetings very interesting. Later on, however, he noticed changes taking place in the lives of several of the group.



Y. W. C. A. AT WORK.

*Top; Cleaning up for class, Fushan, Shantung. Middle;
Leader's Training Class, Fushan, Shantung. Bottom;
Campers greeting the sun.*



I.



II.



III.

AMONG THE TAI, SOUTHWESTERN YUNNAN, CHINA.

I. Paddy fields and mud walls of village. II. Tai Ya women; stripes on clothes indicate tribe. III. Community wedding.

Photos, E. W. Perry.

Gradually he himself became changed, and gave his testimony. He never spoke at length but what he said was always to the point and the group knew that it came from the very depths of his heart. He became convinced that this kind of fellowship met a real need in his life.

During Japan's "undeclared war" in Shanghai, Fuh Tan University and his home were in the war zone. Knowing that Dr. Lee would be in danger of his life, Mr. Millican, of the Christian Literature Society, went at his own risk, and was able to bring him out just two days after the fighting started. He found Dr. Lee unafraid, though he was well aware that, as the students were strongly anti-Japanese, it would be almost certain death if no rescue came. He was ready to meet his Master and be re-united with his dear wife.

Dr. Lee went with Mr. Millican to his home in the Christian Literature Society building and with a number of other Christians refugeed there for the whole period of the war. As his home was gone the group shifted to the home where he was staying. Soon many other Christians became anxious to unite with them and share their experiences so that the group grew so large that it divided into several groups and when, some time after the war was closed, the withdrawal of Japanese soldiers enabled many to go back to the district in which his home had been located, one of the groups returned there.

During all these months the religious experience of Dr. Lee was deepening, and he became eager to do something definite for the Lord. At one of the committee meetings of the National Christian Council, the group were discussing how we could serve our Lord better. Some felt that we should do something for some of God's less fortunate children and the idea was suggested of starting a home for the teenage beggars that are so familiar a sight on the streets of Shanghai. The plan was to give them shelter and food; a chance of grow into useful citizens; and to share with them the good things of the spirit.

Dr. Lee came away from that meeting determined to accomplish this task. But it was not easy. There were many obstacles and after a bit some of those who had talked so enthusiastically at first began to cool down. It was then that Dr. Lee gave vent to the outburst which forms the opening words of this story. He had always seemed so quiet and reserved that his depth of feeling surprised me,* but I felt that he was right and that now was the time for action.

We decided to start in a small way. A number of our group pledged themselves to give a hundred dollars each and temporary quarters were provided rent free. We secured just the right man for the secretaryship and got a few of these beggar children from the worst slums of Shanghai. In this way was the "Home for the Destitute" founded.

*The Chinese Co-writer of this article.

Now, over a year later, there are more than ten boys in the home. Dr. Lee gave a large piece of land for a new building, which has a market value of about \$20,000 (Mex). He has contributed, also, more than a thousand dollars for the building fund and has gathered contributions from interested friends.

Dr. Lee has found real happiness in this work. Though usually a man of few words he told me one day, "I have been a college president for over twenty years but I never had so much pleasure in all that time as I have had in this 'Home for the Destitute.' These children are unfortunate and we have been able to give them what they need. I may adopt one of them as my own child. I should like to send him to middle school at least, and perhaps to college. I love these boys. They are fine lads. Just listen to them sing!"

No wonder Dr. Lee is enthusiastic about these children. You would never believe that they had once been beggars. Two or three of them have already been adopted into rich families. One of them is more clever than the rest and writes quite well. He has written a fine letter of appreciation to the committee.

But one such achievement is not enough for Dr. Lee. He is eager to make up for the years when he served his Master indifferently. He had still a piece of land—that on which his home stood before the Japanese destroyed it. He cares nothing now for worldly possessions. He cares more to lay up treasures in Heaven. So he has consecrated this piece of land to the Lord and on it there now stands an orphanage for girls. He has succeeded in interesting many in this project also.

Lately the compassion of this great heart was stirred on behalf of the poor exploited rickshaw pullers of Shanghai. As Chairman of the Association for the Economic and Social Advancement of China, he helped stir up the public to an interest in the condition of these poor people who are amongst the worst exploited people in the world today. Dr. Lee is now rejoicing in the fact that the Shanghai Municipal Council has established a Rickshaw Control Board by which it is hoped to eliminate many of the gross evils of the present system. But Dr. Lee and his friends are not satisfied to leave it at that but hope that something further may be done to help these poor fellows to help themselves and become intelligent and useful members of society. I am sure that good results will follow.

Dr. Lee is a very busy man and serves faithfully on the boards of many Christian and charitable institutions. His program is always full a considerable time in advance, but in spite of this he has added another interest. He is a member of the Christian Broadcasting Association of Shanghai. This Association is unique in China if not in the world. It maintains its own plant for broadcasting definitely religious programs, mainly in Chinese though recently there are international periods when several languages are employed. Their ambition is to increase the power of the station so that its programs may be heard in every corner of China, and in this way help to bring in the Kingdom of God in China.

There is nothing of the spectacular about Dr. Lee. He is always serious and quiet. He was never a non-religious man and his change was merely a gradual one to a fuller and richer spiritual experience. He has had moments of depression when he felt very keenly the loneliness of his life. And who is there that may cast a stone at him for that? He lost children and wife and finally had his home destroyed by a foreign foe! Is it not rather wonderful to see that he has been triumphant in all these great trials so that his faith has grown steadfast and strong and he feels that his dear wife's spirit is still with him.

But with all his seriousness Dr. Lee has a sense of humour and above all an innate humility. One day when the writer invited him, along with another college president, to pose for a picture, he exclaimed, "You want to take a picture of us two fools!" Indeed, as you talk with him you are impressed that he is a worthy follower of his Lord and Saviour, the lowly Jesus, and it would not surprise us should he at some future time go to live in his own "Home for the Destitute" and thus fully identify himself with those less fortunate sons of the all-loving Father.

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Mission Facts*

D. T. HUNTINGDON

THIS whole book would be greatly improved by a table of contents. It is a reference book and a reference book without a table of contents is about as handy as a pitcher without a handle, and this is a big book—a four gallon pitcher so to speak—and one that needs a handle very badly. There is, to be sure, a fairly good index but that does not take the place of the table of contents. I will therefore give a brief table of contents so that we may know what it is all about: (1) Introduction. (2) Comprehensiveness of Mission. (3) Adaptation and Indigenization (what a word!). (4) Transfer of Responsibility and Control. (5) Missionaries. (6) Chinese Self-support and the Use of American Money. (7) Relations with Government. (8) Results.

Do you want to read what the Fact Finders have to say on these subjects? A good deal of it is well worth reading. They went into their work carefully and conscientiously and they found out a lot of things some of which most of us did not know before. It seems to me much more valuable than the work of the Appraisers because it does not try to cover such an enormous mass of material in such brief space. There is a large amount of statistical material and many answers to questionnaires from both Chinese and foreigners. It

*Review of "Some Major Problems of the Christian Evangelization of China," H. Paul Douglass, Chapter I, *China*, Vol. V, Part Two, Supplementary Series, Laymen's Foreign Missions Inquiry, Fact-Finders' Reports.

suffers, however, from certain defects inherent in the mode of procedure.

First, there is a lack of background. This is inevitable; and they did their best to overcome it but that is impossible. I think, for instance, that their judgment on the matter of self-support would have been considerably modified if they could have seen the growth both in actual payments of money and in the feeling on the subject which has taken place during the last thirty or forty years. I am not sanguine as to any very immediate prospect of self-support but Dr. Douglass leaves one with the feeling that it may be achieved in the next few hundred years.

Then their whole procedure, especially the questionnaire, is open to very grave objections. When the questions are of very definite and clearly defined matters of fact, valuable results may be obtained, but when they deal with somewhat abstruse subjects the question naturally arises, "Do the answerers mean the same thing?" For instance on the question of adaptation, what is "Slightly adapted," and what is "Considerably adapted?" The difference would be almost purely subjective. Also I would like very much to know what Chinese were questioned—one knows pretty well what foreigners were. Were the questions for the Chinese put in Chinese or were those who answered mostly English-speaking?

In spite of these necessary short-comings this chapter contains much that is of real value and an occasional shrewd observation as when Dr. Douglass says, with regard to the kind of missionaries wanted, "The staff cannot avoid the suspicion that the tables are now turned and that the missionaries who are now being chosen for survival are not always the most forceful and vigorous. This is what the demand for 'adaptable' often amounts to; it would not be a human situation if it were otherwise."

Altogether this chapter is a good piece of work and well worth reading though it suffers from severe limitations which were unavoidable both on account of the method and the fact that the investigators had little previous experience of China.

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Our Book Table

OUR APPROACH TO GOD. E. R. Micklem. Hedder and Stoughton, London. 7/6 net.

Mr. Micklem, who is a tutor in Mansfield College, Oxford, has placed all who are concerned for the Church's better fulfilment of its function under a deep obligation. Written from the point of view of a Free Churchman, this book is a searching enquiry into the reasons for, and the nature of, corporate worship in the life of the Christian. The author holds that while the Church has many other activities to pursue in addition to worship, yet its centre and its focus, the very condition of its life as a church, is its corporate worship. Dissatisfaction with long established traditions of public worship is evident almost everywhere, not only in Protestantism but even in Roman Catholicism. This is probably due to two causes:—(1) the drift from institutional religion, with the consequent desire of the Church to enquire if it is failing to meet

men's real needs; (2) a conviction on the part of those who love their Church that its traditions of worship are indeed susceptible of changes which would help the worshipper greatly in his approach to God.

The religions which have survived to be recorded in history, writes Mr. Micklem, have possessed some sort of cult, some way of corporate worship, and he quotes from a French scholar how form without spirit is dead, yet spirit without form is not capable of living. There are Christians who remain aloof from "organised religion," just as there are men in affluent circumstances who do not earn their own living. "But that does not disprove that in the last resort wealth always depends upon work." In the author's view the essential act of worship is sacrifice, as it always has been and must ever be. For the Christian, this sacrifice is ourselves, our whole personalities, offered unto God. Accordingly prayer, in the sense of communion with God socially experienced, is the crowning act of worship. Mr. Micklem has a valuable chapter on the claims made by Dr. Brinton for the Quaker mode of worship and rejects them after a lengthy and most sympathetic discussion. He then turns to traditional non-liturgical services, proving that many conventions (e.g. the position of the sermon) are based upon Anglican matins and evensong, whose architecture was designed with reference to conditions no longer in all respects relevant. Finally we are given the author's own conception, in some detail, of an order of worship which fulfils the psychological requirements of our approach to God. It contains, as it were, these stages:—(1) the opening of the heavens, concluding with the sermon setting forth God in such wise as to evoke worship corresponding to the Roman "elevation of the host"; (2) the waiting on the Mountain top; (3) the descent to the plain. On all of this Mr. Micklem has many things to remark which challenge examination of customary ways. Whether the reader agrees with him at all points or not, this book is a timely contribution on a subject of greater importance than many leaders of the churches perhaps realise, and it cannot but reward all who seek to know their own position on the issues which the author raises. H. G. N.

"HOW CAN I FIND GOD?" *Leslie D. Weatherhead, M.A. Hodder and Stoughton.*
31/- net. 288 Pages.

The most recent release in the Westminster series of popular but competent presentations of important religious themes. "This age, and especially the younger generation wants to know what it can really believe about God, the soul, immortality, moral standards, and the like, in the face of all that is being said by natural science, psychology, comparative religion, and Biblical criticism. It is hoped that these books may do something to meet this need." (Editor's preface, p. 8). There are three parts, a prologue, an epilogue, and a questionnaire. The prologue frankly asks, "Do We Really Want to Find Him?" "We must answer these other questions first, 'Do I really want to find Him? Am I prepared to leave the things that, like a dreadful cloud, come in between my soul and Him?'" Part One proceeds with a seven chapter consideration of the possibility that we are actually hiding from God. Part Two includes five chapters on, "How May We Find Him?" and Part Three comprises one chapter entitled "How Shall I Know I Have Found Him?" The epilogue is an elaboration of the opening paragraph: "My last word must leave the emphasis in the right place. How can I find God? The title stands, but my book has been an attempt to show how that "I" can be got out of the way so that God can find us." The Questionary is a series of suggestive questions on each chapter. The book is a simple, sincere, and honest presentation of ground that must be cleared before a searcher after God can expect results. Its basic assumption is that in finding God our difficulty is moral rather than mental, and although it becomes naive in some of its diagnoses and assurances and although one misses a coming to grips with questions that require real wrestling, it is well written, well edited and a recommended study.

GOD AT WORK: A STUDY OF THE SUPERNATURAL. William Adams Brown. Charles Scribner's Sons, New York and London, 1933. Pp. 301. U. S. Currency \$2.50.

This is the latest book by Dr. Brown, who has been for so many years Professor of Theology at Union Theological Seminary, New York. His more recent books, *Pathways to Certainty*, *Beliefs That Matter*, and *The Life of Prayer in a World of Science*, are known to a wide circle of readers. All of these volumes, as well as the one here reviewed, have been Religious Book Club selections. In the present work Dr. Brown attempts "a reinterpretation of the supernatural factor in religion, not from the abstract and theoretical viewpoint, but in its bearing upon the personal religious life." Succinctly he says that to believe in the supernatural means "to believe in a God at work." For contemporary illustrations of God at work, Dr. Brown turns to Karl Barth, the Anglo-Catholics, the Oxford Groups, Kagawa, and Gandhi. After treating these at some length, Dr. Brown next discusses the life of faith: its marks, its basis, facts which make it difficult, and the meeting place of God and man. This last he finds "in the act of the will by which man surrenders without reserve to the highest he knows." The list of those who have made this surrender is as long and varied as Christian history itself. Typical examples are St. Francis of Assisi and Horace Bushnell. The third part of the book deals with what faith finds in God and with the problem of the miraculous in contemporary science and philosophy. Dr. Brown feels that religion cannot dispense with miracle because the latter is "never a wonder simply, it is also a sign," a sign of that "creative aspect of things which meets us whenever we touch life, and most clearly of all in personality." "We must recover faith in the living God actively at work for the realization of moral ends." The chapter, "God in History" is well done. This reviewer likes especially that section of this chapter entitled, "The Place of the Classic in Religion." Of Jesus Dr. Brown says, "In him we see God at work incarnating in a human personality those qualities which appeal to us most as divine. Finally Dr. Brown contrasts the Catholic and Protestant conceptions of sainthood and discusses certain secular substitutes; for examples there are given Poincare, a young unnamed doctor, Julius Rosenwald, and the late Senator Morrow. The last chapter is devoted to "Helps in the Cultivation of the Spiritual Life." This book is a good one to read in a time like the present. W. P. M.

WHAT MEN ARE ASKING. Henry Sloane Coffin. Hodder and Stoughton, London. 5.- pp. 234.

Dr. Coffin has written this book in answer to the question of a professional man who wanted to know where one's religious thinking could start now that all the infallibilities are gone and the bottom has dropped out of all that used to be considered solid. Beginning with the question, "Where can we start?"—to which he replies by pointing out the implications for faith of what he calls two obvious commonplaces of experience, namely the desire to return thanks and moral imperatives—the author takes up the further questions: "Of what use is Religion?" "Can we know God?" "Is Jesus Authoritative?" "What is Spirituality?" "What do you mean by 'God'."

Many readers will be helped by Dr. Coffin's discussion of the authority of Jesus. Carefully exploring the true locality of Jesus' Lordship, the author contends that it covers three regions: (1) Jesus is the authority on the ideal toward which we must advance; (2) He is authoritative on the methods by which it must be sought; (3) He is authoritative for the resources whereby it is to be attained.

This is a quietly reasoned book, characterised by appreciation of the difficulties its arguments have to meet and by its preference for under rather than over-statement. The cumulative effect is one of stimulating contact with a Christian scholar who can chat with you on the grounds for the faith that is in him, with an attractive wealth of literary illustration. H. G. N.

KINGDOM COME. *Hugh Redwood. Hodder and Stoughton, London. E.C.4. 1/-*

A fact which the churches have to face today—it is no new thing—is that there are multitudes of people who can be interested in religion and in the Lord's Prayer if you tell them stories of elderly bridgrooms who receive, through prayer, a pair of striped trousers on their wedding morning. Mr. Redwood, himself, betrays some uneasiness about this fact and occasionally interrupts his tales to explain that such things ought not to be, of course, the primary ground of faith. Nevertheless, he is immediately off into another wonderful story and has little to suggest regarding the truer grounds of faith. He even accuses the churches of indifference to their commission to heal the sick by prayer and anointing. The complexity of this matter, and the earnest search for the truth which many have long engaged in, the author does not mention. Is it unfair to say that if Mr. Redwood had been in Galilee 1900 years ago he would have seized upon many incidents for publication as characteristic experiences of discipleship which Jesus Himself would have asked should be kept from "the news of the world"? While, therefore, the present reviewer feels compelled to demur from the chorus of unqualified gratitude with which this book has been received, he would not wish it to be supposed it is more than a gentle qualification. For there are heaps of good things in "Kingdom Come;" challenging, moving, refreshing. Mr. Redwood's alter ego is Peter. And we may leave it at that; for the Gospel needed Peter's large heart for the coming of the Kingdom even if it needed qualities Peter himself hardly possessed. H. G. N.

"IF A MAN DIE." *J. D. Jones. Hodder and Stoughton, London. 1/- net.*

Dr. Jones (the well-known Minister of Richmond Hill Congregational Church, Bournemouth) has reprinted in this cheap edition a book of comfort for the bereaved which was originally published during the war.

It is a tender and sincere piece of work, combining Christian assurance of immortality through Christ with a reverent admission that our knowledge of its nature must be dim. These studies in the Christian belief in immortality, as it is attested in the New Testament, will bring both hope and illumination to many readers. A beautiful reproduction of "He is risen" is on the wrapper, fittingly introducing a wise, scholarly and devout little book. H.G.N.

THE FOUR GOSPELS. *A new translation. Charles Cutler Torrey. Hodder and Stoughton, Warwick Square, London, E.C.4.*

Professor Torrey, of Yale University, many years ago threw almost a bombshell into New Testament scholarship by his theory that the awkwardness of the Greek in certain sections of the Acts was due to the Greek being an unidiomatic rendering of an Aramaic text, which was really the original. This theory was then applied to the Gospels. It is maintained that Matthew, Mark and John were composed in Aramaic and then translated by others into Greek without intended change. Luke employed only Semitic sources which he himself translated. Professor Torrey has attempted to reconstruct the Aramaic text which he is convinced lies behind the Greek, wherever the Greek is open to suspicion, and has then given us the resultant translation into English. The grounds on which his contentions are based are fully stated in an interesting article at the end of the volume on "The Origin of the Gospels."

The great majority of the alleged errors of translation touch only minor matters, and "no Christian doctrine is affected by any proposed emendation." A few illustrations may be helpful. "Let us not yield to temptation, but deliver us from evil." "From John's time on, the Kingdom of God is proclaimed, but every man treats it with violence." "In my Father's house are many dwellings; it is necessary, I tell you, that I should go to prepare a place for you." Enter into fellowship with no man on the road" (Luke 10, 4) Jesus' anger becomes "distress of soul"; the parable of the Unjust Steward has new light thrown upon it for those who find the authorised version difficult.

In addition to the emendations of the text, Professor Torrey claims that an earlier date must be accepted for the Gospels. He regards it as certain that all four were written before the year 70; "there is not a word which could not have been written within twenty years of the death of Jesus." The reception of these contentions by those competent to assess them, and the promised extended discussion of certain aspects of the thesis, will be awaited with interest.
H.G.N.

THE RELIGION OF YOUTH. *Melville Channing-Pearce; Hodder and Stoughton, London. 1934. 309 pages.*

This book has a foreword by C. F. Andrews, who tells us something of the author, his education, and work as a soldier and political officer before he founded the experimental school which he now conducts. The introduction by the author credits a house-party of the Oxford Group Movement with the uplift of his soul which has brought him into a new life in Christ.

The book consists of twenty short addresses which Mr. Channing-Pearce gave to his school boys. The first ten of these are for definite dates of the Anglican Church Calendar, such as Lent, Easter and Trinity. The remaining ten are under short topical headings suited to the needs of youth. Happiness, wisdom and success are some of the titles.

Throughout the book there is an inspiring touch with spiritual realities. The happiness that is preached is not the happiness of seeking, getting and keeping pleasure. It is the happiness of doing and serving. The success to be desired is not that of obtaining worldly possessions or fame. It consists in attaining spiritual values for one's soul. The arguments of this book are not new. They have been given before to young people, but the sincerity and straight-forwardness of the author, speaking to modern youth as man to man, will surely open a way for his message. We doubt, ourselves, if youths are apt to read such books. They may listen (if with only one ear!) to short addresses. But if they will read this volume they will gain from its perusal. It is not cant and it does set forth vital Christian facts of life and aspiration. Teachers of youth may be able to absorb and to pass on some of its strong points. G.B.S.

ONE THING I KNOW. *A. J. Russell. Hodder and Stoughton, Limited 411 pages. 5/- net.*

"One Thing I Know" is a sequel to "For Sinners Only." The earlier book during its first year became a best seller running into ten translations and in Great Britain into fourteen editions totalling 117,000 copies. The sequel published in July, 1933, will doubtless find a ready clientele and will further broadcast the ideology and the spirit of the Oxford Group Movement.

For Mr. Russell has in a sense become the popular spokesman of the "Groupers." "When a journalist," he remarks in describing reactions to "For Sinners only," "enters the religious world, with a book that immediately sky rockets, he must expect to be received with a mixture of curiosity, caution, and cordiality." "One Thing I Know" may be regarded as the method whereby a "Grouper" who is also a gifted journalist "shares" his deepest religious experiences.

The book is first and foremost the record of a personal religious pilgrimage. "Thirty years ago, as a boy the writer regularly attended a village church in the Isle of Wight, and would be occasionally conscious, during the preaching, of a Supernatural Presence or Influence charging the atmosphere with holy power." With maturity came struggle between two potential selves—Barnum the Showman and Bunyan the Seer. For years Barnum the Showman remained in control. One gets the impression that the narrator lived an interesting and vivid life during this period, and certainly he recalls many amusing encounters

with "sportsmen, scribes and sinners" in the course of these years. Then in middle life he comes under the influence of the "Life Changers" and Bunyan takes over the controls from Barnum. At least this is the contrast which the author attempts to draw between two zestful stages in his life. One's own impression is that the contrast should probably not be drawn too sharply; that a good deal both of Barnum and of Bunyan is to be discerned in both the earlier and the later periods described!

The book is full of the phrases which Dr. Frank Buchman (or just "Frank" as the author prefers to call him) and his followers have stereotyped—"sharing," "guidance," "listening," "life changing," "luminous thoughts," "quiet time," "groups," etc. In form it is a collection of anecdotes, well told, drawn from the author's own experience and that of others. Dreams, visions, warnings from the supernatural, supernatural appearances, invisible guardians—these unusual experiences of the unseen world, his own and those of others—figure largely in the narrative.

As might be expected, the author seeks at once to elaborate the theme of his earlier book and to deal with criticisms which it provoked. The present volume opens with a brief statement of his belief in the Atonement concerning which some who had read "For Sinners Only" were less than satisfied. One of the most valuable sections of the book—Part Four—is entitled "A Distinguished Team of Candid Friends." In this section Mr. Russell discusses frankly and in fine spirit questions raised concerning the Oxford Group Movement by such men as The Bishop of London, Father Woodlock, and that "unassuming saint," C. F. Andrews.

While tolerant toward critics, the author of "One Thing I Know" exudes confidence in the things which he, and "Groupers" generally, hold to be the way of salvation. For him (as for Dr. Gregory whom he quotes) "Christianity is not speculative, but spectacular." Readers will find this new Book of the Oxford Group full of zestful, indeed "spectacular Christianity." E.E.B.

ST. THOMAS AQUINAS. *G. K. Chesterton. Hodder and Stoughton, Warwick Sq., London. 2/6d. net. p.p. 237.*

Lovers of "Father Brown" and admirers of the Chestertonian "St. Francis" will enjoy this book. Probably they will close it with the emotions with which they watch the last glittering ball descend miraculously into the juggler's hand, and cry, "How does he do it?"

For here is Chesterton as nimble and witty as ever. And with a historic character who left no legends behind him like St. Francis, but weighty tomes of theology which tax the strongest intellectual muscles to wrestle with, the feat is the more notable. Of course, the reader knows in advance part of the program. The Reformation will be regarded as the outstanding proof of human perversity and the conclusive demonstration of original sin. One will but await with pleasurable excitement the conjurer's latest way of explaining that there was nothing to reform. Perhaps some readers will feel the author is not quite up to his usual form in declaring that "the Protestant theology" of Martin Luther was "a man with a great voice and a certain volume of personality." We have known Chesterton do better with worse non-sense than this.

These, however, are our paradox-maker's nearest approaches to dulness. The book enables us to see Aquinas in the flesh. "A huge heavy bull of a man, fat and slow and quiet; very mild and magnanimous but not very sociable"—Chesterton himself, shall we say, without the wine and song? His personality is reconstructed, from the few spars and bits of driftwood which have been picked up on the shores of time, with the customary Chestertonian confidence. Then the basic ideas of the Angelic Doctor's philosophy are set forth in a manner which makes articles on "contract bridge" or even "crime and criminals" less absorbing. The essay continually darts backwards to Aquinas and forwards to

antediluvian moderns like Shaw and Inge and others who neither agree with each other, nor with Chesterton in regarding all ideas since the Schoolmen's as reactionary.

The book, however, is more than a brilliant "jen d'esprit." It does interpret Aquinas to the contemporary mind and there is no doubt that Protestantism needs to correct some of its mistaken ideas about Catholic philosophy. The rationalism of St. Thomas Aquinas is a most salutary corrective to much that passes for theology today, whether one thinks of Barthianism or of our subjectivists. Moreover, a writer who can adorn his pages with many reflections of this quality, "if the world grows too worldly it can be rebuked by the Church; but if the Church grows too worldly, it can not be adequately rebuked for worldliness by the world," deserves and will receive our gratitude.

Anyone who would travel two miles to hear Mr. Chesterton talk—no matter what his theme—should buy this book. They will learn much; they will be compelled over and over again to ponder; and, at the worst, they will be handsomely entertained. H.G.N.

INTERCESSION-THE SHARING OF THE CROSS. *A symposium. Student Christian Movement Press, London. Price 1/ pgs. 96.*

First published in 1918, repeated requests for a new edition have caused the publishers to reissue this booklet "because of the hunger felt by so many people for a deeper understanding of Prayer." The writers of the five chapters are Charles Gardner, Muriel Harris, Eleanor McDougall, Michael Wood and Annie Small. Intercession for others is felt by many to have the greatest difficulties associated with it. From the first sentence—"True prayer is association with Christ in order that his will for, in, and through ourselves may be fulfilled."

DISCIPLESHIP. *Leslie Weatherhead. Student Christian Movement Press, London. Price 4/ pgs 155.*

Lectures to young people at a conference at Swanwick, England. The chapters cover Surrender, Sharing, The Quiet Time, Fellowship, Guidance. The Will of God, Restitution, Witness, The Burden of God. There is an appendix of questions so that the book may be used as a group study text. It is evidence from these titles that Mr. Weatherhead has been influenced by the Oxford Groups, but he has his own standpoint and carefully avoids certain aberrations which have characterized "sharing" at times. An excellent book by one whose approach is thoroughly modern and thoroughly Christian.

THE CHRISTIAN BELIEF IN GOD. *A. E. Garvie. Hodder & Stoughton, London. Price 16/ pgs 471.*

This is the third large volume in Dr. Garvie's trilogy on Christian theology. With "The Christian Doctrine of the Godhead" and "The Christian Ideal for Human Society" it completes his system of constructive theology, the product of years of teaching as principal New College and Dean of the Faculty of Theology, London. The chief value of this book is that it enables one to cover the ground of the theological discussions of recent years and have contact through Dr. Garvie with the literature on the subject. His bibliographical references are very extensive. His purpose as stated in the preface is: "to relate the Christian religion to religions generally, as the affirmation of what truth they contain, and to relate this affirmation to man's other personal interests and activities for such confirmation as these may offer." It is intended to be used as a text-book for students of theology.

THE HORIZON OF EXPERIENCE. C. Delisle Burns. George Allen & Unwin, London. Price 12/6 pgs 368.

A philosophical study of the modern mind. The author is looking forward into the future, not recapitulating the philosophy of the past. His point of view is indicated in this quotation remark: "The sense of the horizon is indeed dangerous to an established order of thought and customs." But the new facts and new ideas which thus enter into experience may be regarded as material for a formulation which has not yet begun . . . The modern mind, accumulating new experience, is in the trough of the waves, between a system which is being displaced and one that is being created." "The sense that our tradition will not suffice is the first sign of a new life." "Horizon values are forms of good, beauty or truth which are not yet completely embodied or expressed . . . They are material for future art, morality and religion." Mr. Burns views the future with no cynic's eye. His prediction of the possibilities that lie before man in science and art and religion are good medicine for the "depression." Particular interest for readers in China will be found in his insistence that philosophy in the West must broaden its scope to include the insights and experiences of the non-western world. "In order that such new factors may find a place in the 'picture' of the real world, which is a philosophy for *all* men, it would be necessary that intercourse should occur at a high level between persons or groups belonging to civilizations as different as the western and the Chinese . . . We have today only a horizon sense of the possibilities which lie behind our present small understanding of what is not western."

HOW THE NEW TESTAMENT CAME TO BE WRITTEN. William O. Carver. Fleming H. Revell Co., New York. Price \$1. ps. 123. 1933.

Popular lectures on the formation of the New Testament, written from a conservative standpoint. The traditional authorship of all the books of the New Testament is accepted. The literature of the New Testament is divided into five groups under titles which suggest the process of the development of the book, namely: 1. The literature of an extending gospel; 2. The literature of a growing church; 3. The literature of a developing theology; 4. The literature of a controverted faith; 5. The literature of a persecuted people. The book may be of value to church members who need to be informed as to how the New Testament came to be, but the discussion is too brief for theological classes and was not intended as an addition to the fund of scholarship in this field. G.P.

THE STORY OF THE CHRISTIAN CHURCH. Jesse Lyman Hurlburt. John C. Winston Co., Philadelphia. Price \$1. ps 254. 1933.

This is a new and revised edition of a popular handbook which sketches the course of church history from the apostolic age down to the present. Although the presentation of the epochs of church history is brief, it makes vivid the main facts and personalities, and covers a surprising amount of material in succinct form. The last section of the book which is on The Modern Church describes the Anglo-Catholic movement in Britain, the Christian Scientists in the United States, and the United Church of Canada, as well as the other branches of the Church. There are twenty-seven pages of teaching outlines and questions in the appendix. It is an excellent text for a short course in church history. G.P.

DIFFICULTIES IN RELIGIOUS THINKING. Frank Glenn Lankard. The Abingdon Press, Cincinnati. Price \$2. ps 271. 1933.

The Dean of Brothers' College, Drew University, New Jersey, has written this book on the basis of an inquiry by questionnaire among 333 college men and women in eight widely scattered institutions, and among 224 adult laymen

of eight denominations in eight states. Dr. Lankard finds that the difficulties which most disturb this group of persons "are chiefly practical rather than doctrinal in nature." "The most disturbing factors in religious thinking to-day seem to be the failure of religion to influence the lives of those who profess it, the lack of certainty and assurance on the part of religious leaders, the failure of the church to adjust itself to the needs of youth. The points of least difficulty for individuals are precisely those upon which many ecclesiastical organizations are putting much stress and which stand in the way of church unity, that is, matters of controversial doctrine." It is the practical application of religious faith to life, rather than theological problems which disturb them:—What practical value is there in Christian faith for everyday living rather than the doctrine of the Trinity or the Virgin Birth or the Second Coming of Christ? In this situation, "How may the Church capture its rightful place in the lives of men?" is the question which Dr. Lankard sets himself to answer. Then follow chapters answering such questions as. "Can the modern man pray?"—"How may a modern man think of Jesus?"—"Shall a man live again?"—"How may a modern man think of the Bible?"—"How may we find the meaning of life?"—etc. Although written with American conditions in mind, much of the material is useful in work for Chinese students. G.P.

A GRAIN OF WHEAT. Toyohiko Kagawa. Translated by Marion Draper. Hodder & Stoughton, London. 5/.

Any book by Kagawa is most welcome. This book is especially so since it is a novel originally appearing as a serial in a Japanese magazine and subsequently going through 150 editions. The story is full of action and interest. It gives intimate touches of the life of the poor in Japan and contains Kagawa's idea of the possible solution of the problem of poverty and over-population. To quote from the author's own introduction: "In this novel I have told the story of some young people who tried with their comrades to put the three forms of love, love of the land, love of one's neighbors, and love of God, into practice . . . It is my earnest desire that my readers will find in this story of life in the depths of the mountains of Japan the future for our country." H.C.P.

CHRIST AND HUMAN SUFFERING. Stanley Jones. Hodder & Stoughton, London. 4/.

It is perhaps sufficient simply to announce the publication of this book, for the great circle of Dr. Jones' readers have only to know that he has written a new book to be ready to order it "sight unseen." The same honest facing of difficulties, the same clarity of style and wealth of vital illustration are in this book as in his other volumes. The theme is the old question, "If God is love why does He not save us from suffering and calamity?" G.P.

THE HERO OF THE LAKE. W. P. Livingstone. Hodder & Stoughton, London. 3/6.

This is the life of Laws of Livingstonia written for boys. I tried it out on my ten year old son. He absorbed it in one day and announced that he thought it was "dumb to stay in China when there was such an interesting place as Africa to go to." G.P.

THE PROFESSION OF A CHRISTIAN. Peter Green. Hodder & Stoughton, London. 1/

Talks by the Canon of Manchester to a class of boys and girls who have just been confirmed. The purpose is to suggest ways for the continuing development of their life in the church.

THE LIFE OF JESUS. Maurice Goguel. Translated by Olive Wyon. George Allen & Unwin Ltd., London. Price 25/ p. 591.

Prof. Goguel of the Facultien liber de Theologie Protestante (Paris) is already known to English readers through the translation of his work on the problem of the historicity of Jesus—"Jesus of Nazareth, Myth or History." Some of the proof which he marshalled in that book in defense of the historical existence of Jesus is recapitulated in this volume which is a critical life of Jesus written from the standpoint of historical research. The first half of the volume is preliminary to the study of life and ministry of Jesus and contains a summary of the results of the European research from the 18th century down to the 20th; a study of the non-Christian sources of the gospel story; the Pauline evidence; a discussion of the formation of the gospels and the development of the gospel tradition. The Chronology of the Gospel narrative is dealt with in a separate chapter. Goguel inclines to confine the active career of Jesus within a year. A chapter on the Form of the Teaching of Jesus is exceptionally valuable. The last half of the book covers the actual life of Jesus. This volume is to be followed by a second which will cover the foundation and development of the early Church and its doctrine.

Prof. Shirley Jackson Case of Chicago in a review of this book considers that Prof. Goguel's work is about thirty years out of date. To the vast majority of Christians, however, the author's point of view will appear to be "advanced" and "modernistic." But the serious student of the life of Jesus and especially, the teacher of the New Testament, will find in this volume, its voluminous footnotes, a very valuable compendium of the materials of historical research in the life of Jesus. Whatever one may think of the author's point of view, he has gathered together and made available in this single volume a wealth of essential material in this field. And all is presented with the proverbial French clarity of style. G.P.

RELIGION AND THE GOOD LIFE. William Clayton Bower. The Abingdon Press, Cincinnati. Price \$2. ps 231.

Prof. Bower's book illustrates the absolute contrast of the "religious education" type of thinking with that of Karl Barth. Barth begins with God the absolute, Bower begins with man and human values. To Barth, the supreme end of living is "to glorify God." To Bower it is the achievement of the good life. Barth is paradoxical, abstruse, and often incoherent. Bower is clear and direct. The good life is wholly a gift from God, says Barth. "The good life is an achievement"—says Bower. An index of Barth would find "God" on nearly every page, and "religion" does not mean Christianity in his vocabulary. In Bower's index there are nine references to God, and forty nine references to "religion." God is judge of our religion according to Barth. Religion must be judged by what it contributes to the development of human personality, according to Bower. Both these approaches are required. Undoubtedly the whole truth can only be found when these apparently contrary conceptions are taken into account. This much may be said—the Bower approach is far more congenial to Chinese thinking than the Barthian. The practical concerns of personal adjustment in ethical relations are Chinese concerns. The theological absolutism of Barth are foreign indeed. Bower's book could be used most likely even where "religious education" is under ban. It will be found very valuable for college classes in ethics or "philosophy of life." G.P.

FORTY YEARS FOR LABORADOR. Wilfred Grenfell. Hodder & Stoughton, London. Price 15/ Pgs 365. Illustrated. 1933.

Fifteen years ago Dr. Grenfell published the record of his life under the title—A Labrador Doctor. With the exception of the first chapters on his childhood and youth, the present autobiography is a new book. Dr. Grenfell's

motto has been—"When two paths are open, always take the more venturesome." His record is full of adventure and hair-breadth escapes from death. Any youth will be thrilled by reading this story. Dr. Grenfell has a keen sense of humor. I imagine there are few men who have ever lived who have had more genuine fun in life than he has. "I have known people who would have been saved a lot of trouble if they had had a sense of humor", he remarks. No one can look on his photograph, which is the frontispiece of the book, without observing the humorous twinkle in his eyes. And there are many hearty laughs in this book. Dr. Grenfell is a deeply religious man. As he looks at it—"a man's religion means the way in which he is related or tied to God" and "the value of a man's religion must be measured by what it has enabled him to do Are most of us so-called religious people really 'religious'-men bound to God in any practical way?", he asks. This book is the record of deeds, achievements, practical accomplishments in the name of Christ. He has no respect for a professed Christianity which does not make a practical difference in the life of the professor and those who are touched by him. Dr. Grenfell is an enemy of pious cant. If disease, poverty, ignorance, vice, cannot be done away with by the Christian missionary and his associates, of what use is his religion. Hospitals, schools, orphanages, cooperative stores, animal husbandry, improved agriculture, communications, light-houses, exploration and map-making, uncovering of natural resources, etc.—a multiplicity of services have been rendered by the Labrador Mission. These are described in detail in this book. "While as a doctor one knows that men are born neither free nor equal, the aim of this effort is to interpret the Christian gospel by helping in His name less privileged neighbors to become both, in the truest sense." One wishes that a subsidy might be provided that this great story might be put in the hands of every missionary in China. If mission work in general were carried on in the spirit and by the methods which characterize this work in Labrador it is hard to believe that youth would fail to respond to such a challenge. Indeed, perhaps the most remarkable feature of the Labrador Mission is the volunteer workers who pay their own travel expenses and upkeep in order to render service in Dr. Grenfell's company. "A teacher, in order to make her term of service possible, ran a private tea shop which specialized in doughnuts; and she has remained eight years on the proceeds Yet another, a poor carpenter, came at his own expense all the way from Kentucky to teach us how to make looms, and weaving apparatus in wood. . . . One famous surgeon for eighteen years came north each summer at his own expense and gave sight to more blind than are recorded in the Four Gospels Service like this is a letting loose of the water of life itself, in the unmistakable, uncriticizable, unsectarian way in which that tap must be turned on, in deeds of love that cost the donor personal, unselfish labour, if ever it is to confer on them the joys that the new understanding of life gives, and on the recipients the assurance that the words from any pulpit anywhere, however sincere and orthodox and emotional, are any more than 'hot air.'" G.P.

JOHN WESLEY AND THE EIGHTEENTH CENTURY. *Maldwyn Edwards. George Allen & Unwin Ltd., London. Price 6/ pgs 220. 1933.*

This is a study of Wesley's Social and Political influence by a Methodist scholar, formerly of the teaching staff of Handsworth College, Birmingham. It is not an eulogy, but a careful historical appraisal based upon industrious research. There are many strange paradoxes in the life of Wesley as revealed in this book. For example, "John Wesley was a Tory . . . distrusted Democracy, whether in Church or political government . . . The idea that the people were the origin of power was utterly abhorrent to him . . . 'We are not Republicans, and never intend to be.'" "And yet," says Mr. Edwards: "all unconsciously Wesley helped to make possible the extension of rule to the middle and ultimately the lower classes. His care for their social and religious welfare equipped them for taking an active part in the world of politics . . . and the modern Labour Party sprang in some measure out of the Methodist Church." Wesley

took active part in political disputes, being "a most powerful political pamphleteer. No layman had so great an influence as he in the dispute with the American Colonies. "Before the dispute became open war he showed a sympathetic understanding of the Colonist position, and a certain irritation at the narrow attitude of Parliament . . . But . . . once the war became inevitable his Toryism forbade him any longer to oppose the Government." His pamphlet, "Calm Address to the American Colonies," in which he tried to show that their claim for exemption from taxation was wholly illegal had a wide circulation.

One other paradox may be referred to. "Wesley's ideas on education . . . show complete ignorance of a child's nature." He accepted his mother's dictum: "The first thing with children is to conquer their wills and to bring them to an obedient temper." The schools he established at Kingswood and Newcastle had rules which we would consider barbaric today. "The hour of rising, both summer and winter, was 4 a.m. and the time until 5 a.m. was to be spent in devotional exercises. On no day was any time allowed for play . . . No child was to speak in school except to the masters. A child who missed two days was expelled." In the curriculum for small boys the study of Hebrew was included. Yet here again, Mr. Edwards points out: "But one is partly inclined to forget his defects in remembering the tremendous impulse he gave to popular education. No one in Georgian England did more than Wesley to foster its growth." Before his time the common people were almost wholly without schools. "Wesley gave a tremendous impetus to education thru the institution of Sunday schools." Such a historical study as this is a good tonic to the pessimism of those who deny human progress and who think that the world is growing worse and worse and headed for a final debacle. G.P.

THE LOVE OF JESUS. *Edward Selwyn. Hodder & Stoughton, London. Price 2/6. pages 108. 1933.*

An attempt to reconstruct the story of the last two weeks in the life of Jesus, using the words of the gospel of John, but rearranging them according to the editor's conception of the proper order. Mr. Selwyn claims for his rearrangement that "it is the story as . . . the Disciple originally wrote it: the one complete and wholly true account of the Master's suffering and death." The brief notes in which he undertakes to justify this claim are far from convincing. By what critical canon, for example, does he justify arranging the words of John 13:3 in this manner: "Judas Iscariot, knowing that God had now given all things into his hands, came forth and went unto the Chief Priests." Why is the conversation of Jesus with Peter which is recorded in John 21:15 placed before the Passion on the journey up to Jerusalem? Other points might be raised. It is difficult to see just the contribution, historical or devotional, which this book has to make. G.P.

"AN OUTLINE OF RELIGION FOR CHILDREN." *E. R. Appleton (1933) 787 pages. Hodder and Stoughton, London. 8/6.*

"The Family Outline of World Religions, together with the story of Christianity and Its Influence upon the English-speaking Races" would seem a truer description of the contents of this large book than its present title. Some exceptional children (i.e. under twelve years of age) will dip into these pages, but it will be of more interest to adolescents and their parents and teachers than to younger children, who lack the necessary knowledge content that makes an "Outline" meaningful. To the reviewer, the outline of the story of Baldur, for example, merely serves to bring back memories of the poignantly written tale with the refrain running through it, "Baldur is dead!" The same is true of many other portions.

It seems a book written especially for Protestants of British and American heritage. There are many brief sketches in the latter portion of American and British poets, philosophers, scientists and preachers. Conspicuous by their

absence are any sketches of Roman Catholic priests. Its use would be greatly facilitated, both for class use and for family discussions, if there were an index or even a more detailed table of contents. A. G.

TESTAMENT OF LOVE. Hubert L. Simpson. Hodder and Stoughton, London. 2/6 net.

"What can, what should, be said from a cross? All seven words are words of love. Faith may seem to waver, hope to be at a low ebb: but love is always at full tide in the soul of Jesus. Victory remains with love." Dr. Simpson suggests that the seven words are the last bequest of love as our Lord hung upon the Cross. These devotional studies, characterised by Dr. Simpson's feel for reality and life and by his remarkable wealth of illustrative material, will claim a distinctive place in the literature on the Last Words. A year ago, the publishers issued a similar volume by Dean Matthews on the same theme. They are different, and yet complementary to a remarkable degree. H.G.N.

THE CHURCH AND SOCIETY IN THE SECOND CENTURY. Frank Gavin. *New Tracts for the Times*, No. 4. Morehouse Publishing Co., Milwaukee Wis. U. S. currency five cents.

This is an interesting tract. It shows that the early church was a social fellowship that expected its members to conform to Christian principles. It had an effective discipline. When joining this fellowship individuals had to give up those forms of life or ways of making a living that did not so conform. The Church was truly in the world but not of it. All of which is in sharp contrast to the church of today. What would happen, one wonders, after reading, if church members were required to separate themselves from all those economic and social practises which violate the accepted principles of their religion?

LIFE EXPERIENCE AND GROWTH IN CHARACTER. Everett M. Stowe, Fukien Christian University, Foochow, Fukien.

This pamphlet discusses the meaning of life experiences for the growth of character, an experience being made up of a situation; a response, and a resulting meaning. Life situations have limitations as materials of instruction yet if rightly used they are potent means therein. Vital choice is, it pointed out, the chief point in character change. All this is brought out together with some typical situations of adolescent students and a sample form for recording them. All such situations are of prime importance in religious education. Those responsible therefor will find this pamphlet suggestive.

THE ROMANCE OF AN ANCIENT BIBLICAL MANUSCRIPT. H. G. Newsham and A. J. Garnier. Christian Literature Society, Shanghai. Twenty cents Mexican, postage extra.

This pamphlet of sixteen pages is due to the recent purchase by the Trustees of the British Museum of the *Codex Sinaiticus* from the Soviet Government. Its romantic discovery by Tischendorf and the subsequent presentation thereof to Alexander II are interestingly outlined. In addition there is discussion of the relation of such copies to the original writings, of which latter the authors conclude we have none. In a popular way it enables the ordinary reader to glimpse the relation of the documents in the New Testament to their originals and their frequently precarious journey through the hands of copyists and oft-times indifferent owners. In addition it is shown that the *Codex Sinaiticus* is "one of the most important authorities for the reconstruction of the original text of the New Testament." That possibly fits in with the modern desire to ascertain just what the original writers said and meant.

THE GOLDEN PILGRIMAGE. O. G. Whitfield. Hodder and Stoughton, London. P.P. 206. 3/6 net.

Mr. Whitfield, an English Congregational Minister, has collected a year's talks to children from the pulpit, the subjects following the course of the seasons. Few addresses of this kind print as successfully as they speak through the personality of their author, and it must be confessed that many of Mr. Whitfield's talks seem rather thin in cold print. But a few, for example, "A Fountain that wasn't as good as it looked," will clamour for repetition. One wonders if the prayer, "Lord, prop us up on the tippin'-over side" is capable of translation into Chinese; it is an excellent prayer. Used with discrimination, leaders of young people will find several suggestive ideas which can be helpfully borrowed. H.G.N.

"THE REMARKABLE STORY OF ANDREW SWAN." Dugald Macfadyen. Hodder and Stoughton, Warwick Sq., London. 12/6d. p. 254.

On St. Andrew's Day 1931, answering a knock at the door, Dugald Macfadyen saw there a ghost about the substantial size of the late Marquis of Salisbury. It was his old friend Andrew Swan, believed dead these twenty years, returned home after over thirty years' wanderings about the world, chiefly in the south-Pacific. It took Dugald a year to piece together Andrew's story, and this book is the result. Without being another "Trader Horn" or promising to become a classic, it has the merit of conveying very frequently the accent of Swan's own descriptions and naive digressions, as though he were yarning in the opposite arm-chair. The account of the three year's sojourn of a ship's company on an uninhabited island is excellent fare. So too are his experiences as a diver and a searcher for ambergris. (I assume you know all about ambergris, gentle reader!). There is also the tale of an encounter with smugglers and pirates in Port Darwin and Port Moresby, and of an expedition in quest of an American girl tourist captured by head-hunters on one of the Solomon Islands. It is a book rather for a library list than a purchase, except by those who particularly collect travel and adventure tales. Two maps considerably assist the narrative. H.G.N.

THE UNDAUNTABLES. Matilda Thatcher. p. 208. 3/6. Banners in Africa. Arthur Copping. p. 152. 1/—. Hodder and Stoughton, Warwick Sq. London.

After reading with considerable enjoyment the account of his wanderings and adventures by a man who apparently had no more precise object in life than to live, I confess I turned nevertheless with a certain sense of relief to these stories of heroic adventure gallantly undertaken for Christ. I hope the fact that pointless adventures must be sold at several times the price of Christian ones has some significance. "The Undauntables" is a sketch book of the Salvation Army pioneers in India. It is just a little too patchy to be altogether satisfying to the general reader. But it justifies its title. One cannot read, without profound admiration, of those who, after studying the drastic memorandum on the nature of their task, volunteered for India. They must adopt native dress and housing and food. "live and die for the particular race to which they are sent, looking upon India as their adopted country and expecting as a matter of course to die there sooner or later. How that instruction was obeyed and of those who obeyed it, the authoress tells in "The Undauntable." "Banners in Africa" is an account of the author's experiences in a survey visit to the Army's fields of war in Africa. Most entertainingly, it combines graphic travellers' tales with impressions of salvationist activity. Some sample chapter headings will suggest the scope of the book, which contains many good things and can be confidently recommended. "The Gold Coast." "Cannibals." "Wild Beasts of Rhodesia." "In Portuguese East." "Links with Livingstone." "Kenya." "Among the Pygmies." H.G.N.

"A PRIVATE BOOK OF PRAYER." *Student Christian Movement, 58 Bloomsbury St., London. 1/- net.*

This little book contains a short preface of counsel about praying, and a hundred or so blank pages divided amongst the days of the weeks. The suggestion is that one should make one's own compilation of prayers which might consist each day of Meditations; Thanksgivings; Praise and Worship; Personal ("though not writing down our sins and temptations, but rather the opposite virtues and our ideals"); Intercessions for People; General Intercessions. There are also pages for recording answers to prayers. Many will be appreciative of the idea behind this neatly bound booklet. H.G.N.

THE CROWD FOR CHRIST AND DEEDS OF DARING are two further issues in the shilling series of Hodder and Stoughton. The first is a fervent Methodist "Hallelujah" for Cliff College, England—the College of the Unprivileged—by Joe Bric, whose right to make it is explained by Gipsy Smith in a characteristic preface. All who honour the names of Champness, Cook and Samuel Chadwick will be as grateful for this book as they would be for a College reunion, but it has a message for all concerned with evangelism who know not the magic of their names. "Deeds of Daring" is a reprint of stories originally published by Sir Wilfred Grenfell in "Northern Neighbours" and "Labrador Days." Needless to say the author is not referring to any deeds of daring of his own. The book is a memorable collection of incidents, in which heroism, humour and pathos blend, gathered from personal experiences in those bleak Arctic regions where for over forty years he has been a physician sent from God. H.G.N.

THE STORY ABOUT PING. *Marjorie Flack and Kurt Wiese. Viking Press, New York, U.S.A. Price G\$1.00.*

This is an unusually attractive and interesting book dealing with adventure-loving Ping, the little yellow Chinese duckling, with wise-eyes, who left his home in a Chinese junk because he did not want to be spanked. The book is profusely illustrated in very striking shades of Chinese blue, yellow and copper-brown. It is a charming book for tiny tots who love pets. E. L.

THE RELATION OF THE STATE SUPERINTENDENT OF EDUCATION TO THE EDUCATIONAL ACHIEVEMENT AND EDUCATIONAL PROGRESS OF THE STATE. Howson Lee, Ph.D. *George Peabody College for Teachers, Nashville, 1930 Pgs. 119.*

This is a study of the value of educational leadership. The first part traces the rise and development of public education in the United States, and gives impressive indication of the part which organized leadership has played. This is well summed up in a quotation from a former United States Commissioner of Education. "No great educational reform in any state has come without the leadership of a great educational reformer. Separate action by local communities has never yet produced a successful system of education."

The bulk of the volume is a highly technical statistical study of the educational achievements of the forty-eight states in relation to various factors.

The outstanding contribution is that educational progress is closely related to the provision of salaries sufficient to command the very ablest leadership in the position of state superintendent of education. These matters are dealt with in detail and the volume is well documented.

Those responsible for Christian education in China might well consider the lessons of this volume. It points definitely to the need of trained educational leadership. This the various church and mission bodies should make it a point to provide, not individually and separately, but collectively, so as to secure leadership of the calibre which has resulted in the educational progress shown by certain of the leading states in this study.

REMINISCENCES OF LENIN. *Clara Zetkin... International Publishers, New York.*

Lenin has usually been presented as a ruthless protagonist of devastating ideas. Here is a pen picture from one who knew and worked with him intimately. Her story is arresting. It is made up of recollections of Lenin the man and his ideas. After reading one feels like substituting "determined" for ruthless. He saw his goal and drove on to it, often far ahead of those who followed him. Though his words bit hard he was often courteous and thoughtful. He stopped at nothing and yet he was not an Attila who employed ruthless methods because he preferred them. His program was, and still is disturbing, yet he could be gentle. His personality glowed with a flame that warmed most of those on whom its rays fell. To those who have read of the "nationalization of women" in Russia, a word uttered less vociferously today. Lenin's views on women and sex, as outlined in this small volume (sixty-four pages), will be enlightening. He believed that women should have productive and economic equality. Whatever laws were made governing sexual relations were meant to bear equally on both sexes. But Lenin was far from believing in any exaggeration of sex-expression. Prostitution he felt should be abolished by teaching prostitutes to become productive, among other things. Rumor has it that Russia is making some progress with regards to "the oldest profession in the world." To read these reminiscences is to realize some of the ideas back of that desired change. Certainly Lenin though opposed to the bourgeois ideas of sex did not conceive of it or life as something to be lived in any uncontrolled or unguided fashion.

OUR LENIN. *Edited by Ruth Shaw & Harry Alan Potamkin. International Publishers, 381 4th Ave., New York City, 62 pages. U. S. \$1.50.*

The Introduction tells us that. "This book is based upon an illustrated story of Lenin's Life published in the Soviet Union some years ago under the title of "Lenin for Children." A free translation was made and adapted for American children by Ruth Shaw and William Siegel. Harry Alan Potamkin, just before his death, revised the manuscript, incorporating material about Lenin's childhood which he gleaned from the reminiscences of Lenin's sister. While the story has been partly fictionized it adheres closely to the true events in the life of Lenin."

The book is of interest as an exhibit of the technique employed by the Communists in saturating the coming generation with all the biases and prejudices, along with the modicum of truth, that we find in Communism. It is very fully illustrated with gruesome pictures. The pages have red borders and the make-up is such as to make a strong impression upon children between six and twelve years of age. The reviewer, however, very much questions whether the dissemination of such literature will help to create a better world. On the contrary A.R.K.

HE AND SHE. *James Moffat (126) A BOOK OF THE GOLDEN RULE. Jane T. (10/6) Hodder and Stoughton, Ltd. London.*

Both these books are made up of selected readings gathered from various sources: the first more so than the second. The first does not deal with the relations of men and women as particularly or exclusively as the title might suggest, though most of the paragraphs are made up of snippets of conversation between them and about them. Much therein would, to use an American term, pass as "wise-cracks." There are, also, a goodly number of wise sayings. In general the chapters open with up duels of wits. The second volume aims to show how the Golden Rule was understood, and, to some extent, practised by pagans, non-Christian religionists and various classes of Christians. The chapter (XXXV) which showed how the Golden Rule is frequently worked out on the battlefield proved most interesting to this reviewer. No attempt is made, however, to delve into the meaning of this Rule either exegetically or philoso-

phically. Neither book is marked by continuity of thought. The first reveals literary cleverness; the second the wide-spread acquaintance with the Golden Rule. Neither adds much to the knowledge of students either of literature or of Christian ethics. Both, however, will be of use to speakers and those wishing to while away a few minutes in reading without getting mentally tangled up in an intriguing plot.

BOOKS IN CHINESE RECEIVED

THE LAW OF LIFE. Toyohiko Kagawa. Translated by K. T. Yui. Christian Literature Society, 128 Museum Road, Shanghai. Thirty-six cents, postage extra. The English edition of this book has already been reviewed in the *Chinese Recorder*.

SPIRITUAL REVIVAL OF THE CHURCHES. Kalle Korhonen. Religious Tract Society, Hankow.

BIBLE READING ON THE SECOND BLESSING. C. W. Ruth. Translated by Woodford Taylor. Christian Literature Society, Shanghai. Twenty-six cents, postage extra.

A HISTORICAL COMMENTARY ON THE BOOK OF THE PROPHET JEREMIAH. C. W. Allan. Translated by M. Y. Hsia. Christian Literature Society, Shanghai. Fifty cents, postage extra.

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Correspondence

Recorder and Theology

China Inland Mission,
Tsingkiang, Ki.

27th. June, 1934.

Editor,

Chinese Recorder:

DEAR SIR:—Please find enclosed subscription fee for 1934 *with request not to send the Chinese Recorder any more, even though I have paid for it to the end of the year. The only proper place for your magazine is the fire!*

I like your paper for all kinds of information but I call your theology a pest. You are worse than those who used poisonous gas in the war, because you had the privilege of using deadly germs long before the much-criticised warriors used it.

I quite understand the position of a modernist, whose faith in the redeeming blood of Christ and His bodily resurrection has been shaken by a theology that has nothing in common with a true theology and is nothing more than a modern philosophy—an enemy of the cross! I understand the type of Christians who have gone wrong in their thinking

but are still right in their heart. For years I myself passed through this miserable stage of doubt. But a man who cannot any more believe in the face value of Scripture should, for honesty's sake, resign from all kinds of Christian activity or hold his peace about his doubts and pray that he may regain a sound faith. Why do the doubters not begin to doubt their doubts instead of undermining the faith of believers? Every honest man has sufficient reason to doubt his doubts.

People who ignore the clear teaching of Scripture and who continue in Christian activity are the greatest enemies of Christianity, whether they know it or not. Your paper is not an advocate but a destroyer of faith.

I challenge you to bring me a man who, through reading your magazine became a Christian, a converted man, and I will reconsider my views about your work. Excuse my poor English because I am a German. Repent, dear man, I have no other message for you.

Yours in Christ's service,

C. W. SPOHR.

18. 7. 34.

DEAR EDITOR:—Thank you for your letter of the 3rd. inst. I was quite surprised and felt ashamed because of your calm and kind way of answering my letter that had attacked you so violently. I regret having written my letter in a mood of anger and not of love, as I should have done.

Of course what I wrote about the *Recorder* still expresses my conviction; though I should have expressed it in a very different way. I have been a subscriber to your magazine for about nine years. For two or three years I also subscribed for a friend in Germany. From this you will see that I do not feel led to act as "Grand Inquisitor" and burn everything that does not belong to my creed. I like the *Recorder* for its wonderful information about so many phases of Chinese life. I would have changed years ago and chosen another Christian paper because of the clear and decided tendency of the *Recorder*, but I know there is no magazine in China that can be compared with yours; so I continued to subscribe to it.

In my first letter I meant the theology of the magazine not your own, dear Editor. Of course, you are perfectly right in stating that you do not advocate or serve as exponent of any particular theology. Yet I believe it is very easy to infer that your paper is decidedly and strongly modernistic. How much this is evident, I noticed when you were on furlough. One noticed at once that your proxy was much more in favour of evangelical missionary work than yourself. I am quite sure all the missionaries who believe in the cross, as Paul and all the Apostles did, were pleased with the change. As soon as you took the reins in hand again, the turn to the left was very decided.

Thus my dear Editor, though as a good diplomat you avoid expressing your theological beliefs in your magazine, yet, to me they are expressed clearly in every issue by the way in which you select the articles and the order in which you put them. "Lefts" always lead; and in your leading articles you cannot avoid

showing your position. I believe, too, that an honest man, such as you are, does not intend to hide himself behind a mask. How differently would your trumpet in your leading articles sound if you shared the conviction of Paul: I Cor. i, 18-23. "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, . . . hath not God made foolish the wisdom of the world?—but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness;" and John's belief: John 1,29; "Behold the Lamb of God, that taketh away the sin of the world;" and would confess with Peter: Acts 15,11, "But we believe that we shall be saved through the grace of the Lord Jesus;" Isaiah 53,4. "Surely he hath borne our griefs and carried our sorrows. . . . But he was wounded for our transgressions."

It is my deep conviction that modernism as a theology is a pest! How many Christians have been infected and have succumbed!

As I see it, modernism is nothing else than an attempt to make Christianity palatable to science; but as Adolph Schlatter says: "this is done for an awfully high price, the throwing away of the very foundation of Christianity." I, personally, question that "modernism" is a proper name for this fashionable theology. The Sadducees of old, the so-called Humanists, the Rationalists and all others who make out of the Gospel a philosophy, belong to the same set of theologians.

I was an atheist in my early youth, and long after my conversion I was caught by modern theology. Thus I know the awful fetters of doubt with which Satan is able to bind man. I praise God and my Saviour who have delivered me from these snares and I have no desire to get again into bondage. I confess that when reading your magazine my old weakness for doubt tried many a time to revive as it met constantly in the *Recorder* great doses of modernism. My last letter to you was a violent outburst against this sentiment in your magazine.

Your magazine, as I see it, is so dangerous because it is so well edited and I am convinced that for this reason it is still more harmful. And last, though not least, I believe it does much harm because you do not openly advocate modernism. If you would, I guess 50% of your subscribers, or more, would stop reading the *Recorder* so no harm would be done to their faith.

Dear Editor, believe me, I do not write this to criticise you. Otherwise I would have stopped reading your magazine nine years ago. I am not any more stirred by wrath over your magazine but I am sad because such a well-edited magazine and one read so much, has departed from the Christ that Paul and all other Apostles preached.

I am convinced that you and many other modernists do not want to get

away from Christ. You could not leave him because you have seen too much of His glory. But I regret that you have got away from—or not yet got to—the Christ of the Old and New Testaments.

I ask you again, kindly forgive me that I attacked you so rudely in my first letter and please *do send* on the *Recorder* to me to the end of the year. I think I am immune now to the side of the magazine that I oppose. Whether to continue my subscription next year I shall decide later.

With earnest prayers and kindest regards,

Yours very truly,

C. W. SPOHR.

P.S.—If you would like to publish our whole correspondence (both of my letters) you may do so. I would not care to make a decision,

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The Present Situation

RE-THINKING MISSIONS' MOVEMENT

"'Re-Thinking Missions' has become a Movement." That sentence is found in the recently published announcement of the "Modern Missions' Movement" a direct outgrowth of "Re-Thinking Missions." There have been those who have thought, or even hoped, that the emphases made by the Laymen in "Re-Thinking Missions" would not do more than create a passing flurry in Christian thinking. They created a flurry! But out of the flurry is coming a movement that has promise of permanence. "Thousands of ministers and laymen are accepting the challenge of the Inquiry and desire to cooperate in this Movement in the faith that it offers changes absolutely necessary to the world service of Christianity. To the end that the crises surveyed (religious, social and international) and the solutions offered by the Inquiry may issue in an operative program equal to the emerging task." This quotation is from the Plan of Procedure of the National Committee of the Modern Missions' Movement.

This National Committee is made up of over a hundred representative laymen and ministers. It is interdenominational. Its history is significant. About two months after "Re-Thinking Missions" had been formally launched (January 27, 1933) 899 representatives of many denominations met in Chicago to consider the Laymen's Inquiry Report. Later, in order to cope with the requests for similar meetings, there was organized "The National Committee for the Presentation of the Laymen's Foreign Missions' Inquiry." There were one hundred and six members of this Committee. They conducted meetings in more than fifty cities. Over fifty thousand copies of the Report were distributed. It may be noted that the United Missionary Campaign in the same period visited forty-five cities. The latter meetings, however, made little direct reference to "Re-Thinking Missions" while the former meetings were held for that specific purpose. One represented the activity of Mission Boards; the other the effort of those directly interested in something being done about the recommendations

of "Re-Thinking Missions." The Inquiry, it may be recalled, was sponsored by Christian givers to missions and carried out by laymen, missionaries and experts in various forms of Christian service. It was not to be expected that it would exhaust itself in a flurry in Christian and general thinking. The work of the United Missionary Campaign geared primarily into the programs of Boards. That of the "National Committee for the Presentation of the Laymen's Foreign Missions Inquiry" geared into the interest in having the recommendations of that inquiry made effective. The fruit of this latter was that on March 1934 the National Committee organized in Chicago reconstituted itself as the "National Committee of the Modern Missions Movement." The Laymen's Inquiry has thus resulted in a movement to modernize missions. This Modern Missions Movement expresses the conviction of those "who are convinced that the time has come (and is passing) for the most profitable adoption of the Conclusions of "Re-Thinking Missions" without evasion or delay; and further, who believe that the task or the application of the principles and recommendations of the Report and Regional Reports by the Appraisal Commission is an immediate duty and opportunity."

This new movement does not take the Report as final; "it is taken rather as a promising way to continue to *re-think* and to readjust the missionary enterprise." "it is an effort, also, to suggest, by the aid of its Research Department, opportunities for investment in those types of mission work, old or new, by whomsoever conducted, which may appeal to potential and discriminating contributors of different religious affiliations or none." This is the opening wedge of the support of mission work on an undenominational basis. The work will, however, be done through the Boards so far as possible. The plan for the application of the conclusions of the Report assumes that promising elements in the solution of the present crisis may obtain at once, by first approaching the problems involved through the Boards." A recent publication referring to the "increasing measure of cooperation by the Boards" is noted. This publication calls "special attention to significant steps that are being taken as a direct result of the Report of the Laymen's Inquiry." How far, therefore, this new movement will work through the Boards and how far it may go by itself is still uncertain. Had not so many of the Boards hesitated about the Report at first this new movement might have been unnecessary. That the thinking engendered by the Report should issue in some such way as this was inevitable. Missions to be successful in these days must become a movement somewhat apart from the institutionalized and traditional processes embedded in the Boards.

The National Committee of the Modern Missions Movement has the following plan for commending enterprises.

The Executive Committee will publish from time to time a list of specific pieces of work which in its judgment meet the conditions indicated under "Procedure" on Page 11 of its pamphlet. The initial list of commendations will be available shortly. This list will be of the following character:

- First, *Tentative*; for 1935 only, since some of the examples cited are experimental, and others may undergo change;
- Second, *Partial*; since it is expected that many missionary efforts will be added as our studies continue;
- Third, *Positive*; since it is offered as information desired by potential and discriminating contributors;
- Fourth, *Cooperative*; since it is assured that an increasing number of world-minded Christians desire to support work abroad on the basis of its merit and promise, regardless of religious affiliations.

LUTHERAN CHURCH ASSEMBLY

The Fifth Assembly of the Lutheran Church of China convened at the Chinese Y.M.C.A. in Shanghai June 10-15 inclusive. The Seventeenth Meeting of the Lutheran Church Council was held during the two days preceding.

The Assembly meets triennially, the previous one being held at Tsingtao in 1931. There were 27 Chinese and 15 foreign delegates, besides 17 Chinese and foreign guests, representing nine of the ten constituent bodies. Owing to political difficulties the Danish Lutheran Church of Manchukuo failed to send representatives. The church bodies with delegates present were: Augustana Synod Mission in Central Honan; The Lutheran United Mission of Honan and Hupeh; The Norwegian Missionary Society of Hunan; The Finnish Missionary Society of Western Hunan; The Church of Sweden Mission of Northern Hunan; The Lutheran Board of Missions of Eastern Honan; The Berlin Missionary Society of Kwangtung; The Sleswig-Holstein Mission of Kwangtung. Though these names represent foreign mission bodies, the delegates to the meeting were elected entirely by the Chinese church bodies in the various areas mentioned. There were also fraternal delegates from the Swedish Mission Covenant and the American Covenant Mission.

The Lutheran Church of China represents a total constituency of about 40,000, including catechumens. The communicant membership numbers about 25,000, shepherded by a force of 256 foreign and 936 Chinese workers. Total contributions to church work from Chinese sources amounted to about \$27,000 Mex. during the past year. These figures are all approximate owing to incomplete returns from two synods.

The President, Rev. Dju Hao Ran of Shanghai, reported the progress of the church during the past triennium. Especially encouraging is the revival movement which has been sweeping over the churches in the northern and central sections of the country. The furthering of this revival movement among the churches was fully discussed. The churches were cautioned against admitting unauthenticated revivalist speakers, and against those extreme ecstatic manifestations and movements which have been following in the wake of revivals in some places.

Much time was given to the discussion of the work in the Shanghai area. It was felt that this work, though yet in its infancy, should be continued and expanded. Since the various bodies now constituting the Lutheran Church of China do not feel equal to the task of carrying the extra burden of this work, it was decided to invite a new body, the American Lutheran Church, formerly the Ohio, Iowa, and Buffalo Synods, to take it up. This church represents a large constituency in America which does not have any work in China. In the meantime it was decided to go ahead with the collection of funds for the purchase of property, and provisions were made for the continuance of the work during the next three-year period.

The work of the Lutheran Board of Publication has shown a marked advance during the past three years, total sales having risen from \$4,285 in 1931 to \$6,586 in 1933, an increase of 54%. The circulation of books, magazines, and tracts has almost doubled during the same period, increasing from a total of 95,846 pieces in 1931 to a total of 162,016 pieces in 1933. A unique feature in distribution is the reading club which now numbers 212 members as compared with 61 in 1931.

It was decided to engage a full-time Chinese distribution secretary; and also to arrange for local distribution secretaries in the various districts.

The educational work of the church is improving slowly after the setback received in 1927. Dr. E. H. Cressy of the China Christian Educational Association, addressed the Lutheran Church Council on the "Problems of Secondary Education." The Council urged the various synods to establish senior middle schools, and voiced the hope of eventually being able to resume the college work which was laid down some years ago. A committee was elected

to arrange for the coordination of the work of the various Bible schools, and junior middle schools, especially in the matter of preparing candidates for entrance to the Lutheran Theological Seminary, which is the main training center for the preparation of preachers and workers for the entire Lutheran Church.

A letter of greeting was received from the Lutheran Church of Japan, voicing regret that, owing to political conditions no fraternal delegates could be sent to this meeting. An invitation was extended to the Lutheran Church of China to send delegates to the meeting of the Lutheran Church of Japan in February of 1935. This invitation was accepted. Thanks were also voiced for the gift of funds on the part of the Lutheran Church of Japan for the relief of flood sufferers in China.

The officers for the next triennium are: President, Rev. Dju Hao Ran of Shanghai; Vice Presidents, Revs. Dzu Gi Wu and E. Smebye, both of Hunan; Secretaries, Mr. Chen Gien Hsun of Shekow, Hupeh, and Rev. J. L. Benson of Honan; Treasurers, Revs. G. O. Holm and Wu Djen Ming, both of Honan; Statistical Secretaries, Rev. P. P. Anspach of Tsingtao, and Yang Hsun Dzih of Hunan. Invitations for the next Assembly meeting were received from the Berlin Mission of Kwangtung, and from the Augustana Synod Mission of Honan. It was left with the Lutheran Church Council to decide on the time and place for the next meeting. Gustav Carlberg.

THE DEPRESSION AND THE CHINESE CHURCHES

A rumor came to hand that the depression is affecting seriously the giving of Chinese Christians and churches. We are aware that in some centers where residents have been largely dependent on funds from overseas, Chinese Christians have been adversely effected with others in the fall in the amount of such funds received. Here and there we hear of a district where bad business and agricultural conditions have increased the financial stringency which duly affects the Christians concerned. Anything like an adequate survey of this situation is impossible. We have tried to gather up a few brief statements thereon which are given below in the form of a symposium. So far as our information goes it does not support the rumor that the depression is seriously decreasing contributions in general to Christian work from Chinese sources. Our bits of information are not numerous or representative enough to warrant any generalization. They indicate that so far as the writers thereof are concerned Chinese Christians are not as yet sliding downhill in this regard. This information does not lay the rumor but does leave it a little thinner.

Kiangsu Diocese, Chung Hua Sheng Kung Hui.

"Till the present year, I think the depression has not reduced our Chinese contributions within the Kiangsu Diocese. It may this year. In the Zangzok District the people are dreadfully poor—mostly farmers; taxes are heavy and their rice crop hardly covers cost of production. The clergy speak of the difficulty of getting in money.

"The total contributions for church work in the Diocese are as follows:—

1929	\$24,257
1932	35,486
1933	52,755

"The large increase for 1933 is largely due to gifts toward "endowments." Several of our city churches have raised considerable money for this purpose lately. You can get money for endowments where you cannot secure it for general expenses."

JOHN W. NICHOLS.

Fukien Synod, Church of Christ in China.

"I have conferred with Pastor Lin Yu Shu, General Secretary of the Synod, and he says that contributions from Christians for the support of the church have materially increased during the past five years and continue to do so. The Synod is planning to be self-supporting for church and evangelistic work within three years. The American Board appropriation to the local Synod has been cut more than 60% during the past five years, yet the work goes on at about the same volume except that most of the day schools have been closed.

"In addition to the above mentioned cuts the Board notified the Synod this year that it could no longer carry the insurance on the buildings used as schools and churches. The churches and schools immediately raised \$654.87, paid it into my office, and asked me to purchase fire insurance for them.

"It may be necessary for the Synod to close one or two of its country middle schools during the next few years but they are making a fine effort to keep them all open."

R. W. McCLURE.

Methodist Episcopal Church, South. Kiangsu.

"I have made some enquiries. Our self-supporting churches seem to be holding out about as for several years. The depression in business is felt, but I think that this year contributions will hold up to standard. These churches are committed to making contributions toward helping non-self-supporting churches this year besides their own support.

"A definitely determined effort is being made throughout our church toward accomplishing self-support. Non-self-supporting churches are under a heavy wave of depression but are not falling behind last year.

"A general statement can be made I think, that this year we are not falling behind."

JNO. W. CLINE.

North China Kung Li Hui.

"Statistics are notoriously inaccurate in this country. My experience in trying to compile them leads me to agree heartily with most everything the Laymen said about their unreliability. This must be borne in mind with regards to what I now report.

"In another week or so our Council minutes will be off the press, I hope, and they contain a number of statistical charts which bear in some measure upon this question. This year we had a sub-division in the report on this particular question which may or may not have thrown them out of joint with preceding years. In other words, we asked both for the contributions for church work and the contributions to philanthropy made through the church. I am not at all sure but that the second item has usually been included under the first, which was the only item asked for until 1933.

"The amounts reported for church work in 1933 for the whole N.C.K.L.H. totalled \$11,373. This was almost \$600 less than the figure for 1932. Over a period of eleven years, the average has been \$12,366. The high mark was in 1929, \$15,469. Next highest was 1924, \$14,499, but 1925 gave the smallest figure for this period, \$10,071. It should be noted, however, that drastic revision in the rolls the last few years has resulted in a total membership approximately two-thirds what it was in both those years. If in 1933 we include the contributions to philanthropy made through the church, which as I noted above may have sometimes, and in some associations if not in all, have been included under the other heading, the total for 1932 was \$13,257, which in this period of eleven years has been exceeded only by the two largest sums mentioned above.

"My feeling is that conditions vary in different places. It is asserted that contributions in the Lintsing (Shantung) Association have fallen off, due in part to discouragement and in part to a feeling in some churches that the reduced evangelistic staff, which has meant less ministry for their particular

church, has not deserved so much financial support. That Association has been one of our best in contributing through the churches to the Association (Presbytery) as such, but they fell down a great deal last year. The removal of the missionaries to Tehchow was a blow to the morale of the whole association.

"I am also confident, though I do not happen to have figures to support this, that in a number of our associations, contributions for specific objects, some of them directly connected with the church but more of them connected with the Christian Movement in its larger aspects, have increased markedly as the Chinese have realized that financial support from abroad is rapidly waning. A good many primary schools have been taken over by the local people rather than suffered to close entirely when the foreign grant-in-aid was cut off. Yenching is not the only institution that has started or is definitely planning a campaign for funds. Yü Ying Middle School here on Teng Shih K'ou, Peiping, is expecting to launch a campaign for \$200,000. The church in Hopei, Tientsin, which has never had satisfactory quarters, is raising \$10,000 (one-third comes from mission funds) for a building. The resident membership is a little more than one hundred, but they are within sight of their goal. I am sure they have been spurred on to this by the cuts in foreign grants. It is a bit puzzling how much more willing many Chinese Christians are to contribute to a building than to a fund which would insure the retention of evangelistic workers, some of them excellent ones, on the salaried staff.

"In general, I do not believe that our experience would support the rumor that the depression is adversely affecting Chinese contributions."

EARLE H. BALLOU.

COOPERATIVE INSTITUTE

In 1933 the National Committee for Christian Religious Education in China held a regional conference for the two provinces of Anhui and Kiangsi. At that time a permanent organization was set up, representing nearly all the Protestant bodies in these provinces. Last fall a rural institute was held for the churches of Anhui and Kiangsi, and this summer there was held an institute on children's work in each of the provinces. Both proved successful ventures.

This is a report on the institute held in Kiangsi. The place was Kiukiang, and the time, June 30-July 6. In this venture the Protestant Episcopal and Methodist Episcopal churches cooperated. The attendance was restricted to lay men and women, and the institute proved to be real church members' training school. In spite of heat and distance and occupations, there were 74 regular delegates in attendance, besides a large number of listeners-in from nearby places. The largest number present at any one time was about 117.

Of the regular delegates present, 63 were Methodist, 10 were Episcopalians and 1 Baptist; male delegates numbered 30 and female 44; the youngest was 14 years of age and the oldest 69. The largest number were in the twenties. The institute was largely one of young people. That is a very hopeful sign; no more suitable age of people could have attended the institute. Of these delegates, 3 had had more than 30 years of Christian experience; 19, 20 years; 17, 10 years; 14, 5 years; and 18, less than five years. Fifty-three had had more than five years of Christian experience, and 18 less than 5 years. Altho many of the delegates were young, the average number of years of Christian experience was not low.

What were the occupations of these delegates? Educational work, 50; business, 7; medical work, 6; government work, 4; no report, 7. The delegates were thus overwhelmingly from the educational field. This is encouraging for the church in China, as it indicates that we are getting a membership of intelligence and leadership, but it also shows, perhaps, that we are not profoundly touching the great rural population nor building the church sufficiently on the business population, the trades, and other than educational professions. In short our delegates were, on the whole, young people, from educational circles, and with considerable Christian experience.

The institute was short in duration; there were, in fact, only five days of class-work. There was no class-work in the afternoons. This, and the short duration of the institute was a great mercy in view of the terrific heat. Sunday was a day of united worship; the morning service was held in the Episcopal Church with clergymen of that church in charge. The service concluded with the Holy Communion in which all participated. The address was made by a Methodist leader. Sunset services were held each day on a beautiful small hill overlooking a lake and in view of the Kuling Mountains. From all over this great province and parts of Hupeh and Anhui provinces, Christian believers sat on this hill in quiet, reverent worship as the sun was sinking in the west.

Courses in psychology, worship, Sunday School teaching, music, story-telling, service projects, hygiene, and play, all suited to the needs of children, were conducted. The instruction was made as concrete as might be, and children were used by way of demonstration. Exhibits were put up and books were on sale. The institute reception was the most unique I ever saw. In a dozen boats the delegates went out on the lake, formed a circle of boats, executed a program, and then sailed about on the lake singing Christian songs. Truly a new thing under the sun in the midst of a vast non-Christian land!

CHAS. F. JOHANNABER.

ANGLICANS IN CHINA

Resolution 57 of the Lambeth Conference of 1930 reads: "The Conference recognises with thankfulness the provincial organisation attained in Japan and China, whereby the Nippon Sei Kok Wai and the Chung Hwa Sheng Kung Hui have become constituent Churches of the Anglican Communion, and welcomes the Japanese and Chinese Bishops now present for the first time in the history of the Lambeth Conference as Bishop of these Churches."

Our task in this article is to describe the various steps that led to this action in China; how the missionary work that began just a century ago led up to the establishment of a self-governing, though not yet completely self-supporting, Church.

In the year 1845 Shanghai received within a few months two little bands of Anglican missionaries. The first, a couple of men sent out by the Church Missionary Society from England; the other, a party of American Church missionaries under the leadership of Bishop Boone. This American party had been sent out in 1835 and had settled in Amoy in 1842, and then, with Bishop Boone consecrated in 1844 as "Bishop of China," had transferred themselves to Shanghai, laying the foundations of the first Anglican diocese in China, wherein ever since a splendid work has been done in Shanghai and in many parts of the province of Kiangsu.

One of the British missionaries (Smith) was consecrated in 1849 Bishop of Victoria, Hongkong, with episcopal oversight over all British clergy working in China. In 1872 Bishop Russell, whose headquarters were at Ningpo in the Chekiang province, was consecrated Bishop of North China. During his time our English Church in Shanghai was constituted his Cathedral and has since retained the name of Holy Trinity Cathedral. After his death two Bishops were consecrated in 1880 to take up his work; his actual successor was Bishop Moule and the name of the diocese was changed to Mid-China; Bishop Scott had the work in the north, the new diocese then started taking the name of North China. From Bishop Moule's diocese of Mid-China was cut off in 1895 the large diocese of West China under Bishop Cassels, and so at the end of the 19th century there were five Anglican dioceses in China.

In the next few years there were many developments. In 1901 the American diocese was divided and a new diocese of Hankow constituted, with Hankow as its centre, and in 1912 a third American diocese was formed between Shanghai and Hankow, having its centre at Anking. The large North China diocese

had the diocese of Shantung separated off in 1903, and in 1909 the diocese of Kwangsi-Hunan.

So by 1912 the number of dioceses had increased to eleven—three, Shanghai, Anking, Hankow, in the Yangtze Valley being worked by the American Church Mission, one, Honan, by the Canadian Church, and the other seven from the British Isles, those north of the Yangtze, North China and Shantung, by the S. P. G., and West China, with those south of the Yangtze, Chekiang (formerly Mid-China), Fukien, Victoria Hongkong, and Kwangsi-Hunan, by the C.M.S., assisted in West China by the China Inland Mission, and in two other dioceses by the Church of England Zenana Missionary Society and of late years by the Bible Churchmen's Missionary Society.

In 1924 a missionary district was established in Shensi to concentrate the missionary efforts of the members of the Chung Hwa Sheng Kung Hui. At first it was under the episcopal oversight of the Bishop of North China, but since 1930 it has been under the care of Bishop Tsen, the Assistant Bishop of Honan. It is now (D.V.) to have its own Bishop.*

The story of the work in all these dioceses would need a large volume to do it justice. There are to be kept in remembrance the names of those who laid down their lives through the violence of their adversaries—Robert Stewart with his wife and children and some women missionaries in Fukien in 1895, others in North China in Boxer days, some in Szechwan later on, and last the women murdered in Fukien by "Communists" in 1930. There are those who bore the burden and heat of the day for thirty or forty or fifty years, delivered from the many dangers that often beset them, men like Archdeacon Wolfe of Fukien, Bishops Russell and Moule of Chekiang, Bishop Scott of North China, Bishop Cassels of Szechwan, Bishop Bannister of Kwangsi-Hunan, and many others both men and women, eminent amongst them one still working in our midst, Bishop Graves of Shanghai, who came as a missionary to China in 1881. There are those who laid down their lives through the violence of the elements, like Bishop Hoare, drowned in a typhoon off Kowloon when on an itinerating tour, and several others: there are many who laid down their lives through the privations endured in their daily tasks and the sicknesses that may end life so suddenly in China:—but these all, with those who went home when their work was done, and with their Chinese brethren (from whose ranks too came martyrs who laid down their lives), and those who continue to-day through every part of China to carry on their work, were used by God to help fulfil the command of our Master "to make disciples of all nations," and through the blessing of God on their work we see to-day the Chung Hwa Sheng Kung Hui, with its 11 diocesan bishops, its 5 Chinese assistant bishops (one retired), its 269 Chinese clergy and its nearly 70,000 adherents, and, by co-operation with the missions, its universities, its schools of every grade, its hospitals, its leper asylums, schools for blind, etc., etc.

Conferences of bishops in 1897, 1899 and 1903 led to larger conferences of bishops and representative clergy in 1907 and 1909, and on the latter occasion lay delegates also attended. Then in 1912 a Conference was held when besides the bishops, delegates from each diocese, 4 clergy and 4 laymen, had the privilege of attending; this Conference formally adopted the Constitution of the Chung Hwa Sheng Kung Hui, and on its last day met as the General Synod of that Church. Since then every three years the General Synod has met (except when the 1927 meeting was postponed till 1928), and Canons to govern the Church have gradually been made until at length, after recognition of its autonomy had been already partially given, the Lambeth Conference of 1930 formally welcomed the Chung Hwa Sheng Kung Hui as a constituent Church of the Anglican Communion.

In these later years the bishops have been chosen by the dioceses in China, or by the House of Bishops, and consecrated in China on the authority of the

*Since this was written the Rt. Rev. T. K. Shen, first missionary Bishop has been ordained.

Chung Hwa Sheng Kung Hui as its own diocesan bishops and not as before appointed and consecrated in England or America as missionary bishops of the Church of England or of America.

It is an inspiring sight to see the General Synod in session, especially on the great day of the Synod when the House of Bishops meets with the House of Delegates to discuss the report of the "Board of Missions." The official language is Chinese, a large majority of the members are Chinese laity and clergy, and the work in Shensi is then fully reported on. At the meeting of 1931 in Hangchow the proposal was made that the Missionary District should have its own Chinese Bishop; it was pointed out that at least \$20,000 must be provided as endowment for the Bishop's stipend, and there and then the money was promised by the delegates of the various dioceses, and a sum of \$25,000 is now actually in the Treasurer's hands, the interest on this being sufficient for the Bishop's salary.

So from the two little bands that met in Shanghai in 1845 has grown this autonomous Church. Into its developments have been put offerings of men and women and money from all parts of the United States of America, from Canada, from all parts of the British Isles. (Fukien has been called the "Paddy-field," so much has been done there by Irish missionaries, mostly in connection with the Dublin University Mission to Fukien), from Australia, New Zealand and South Africa, and helped by continual prayer it has prospered exceedingly. "This is the Lord's doing and it is marvellous in our eyes!" Reprinted from original leaflet by Right Rev. John Curtis, D. D.

YOUTH AND THE CHRISTIAN CHALLENGE

The world's Student Christian Federation Conference held in Peiping in the Spring of 1922 proved to be the occasion for the actual outbreak of the so-called Anti-Christian Movement. During the next few years this agitation grew in force. Religion in general and Christianity in particular became the object of wide-spread attack, mainly on the ground of their being a drag on the wheels of modern progress in China. While all branches of Christian work have felt the force of this opposition, those organizations working among youth (and especially among educated youth) have had to bear the main brunt of the attacks. For example, the Young Men's Christian Associations which in certain years prior to 1922 enrolled more men in Bible study classes than in the membership of the Movement itself, found it increasingly difficult to enlist the interest of young men in any of its distinctively religious activities.

Persistent efforts were made to win the attention of educated youth and to show the urgent relevancy of Christianity with respect to the personal and social problems of present day life. For example, in 1926 the National Committee of the Y.M.C.A. secured Prof. Rufus M. Jones as the principal speaker in the National Convention held that year. He was asked to speak on "Religion and Life" and, with rare power, he presented this theme, not only in the Convention but, publicly and privately, in events arranged for him following the Convention. Non-Christian students, however remained on the whole indifferent, if not antagonistic in their attitude to religion, and the religious faith of Christian students was also profoundly confused and, in many cases, lost.

Workers among youth have now begun to note a marked change in their attitude. The claims and the proposals of anti-religious and non-religious leaders have produced disappointment and disillusionment. More and more, students are reported to be turning with new wistfulness toward Christianity. The problem has apparently shifted, and the preparedness of Christian leaders to meet the moral and spiritual needs of these youth becomes a chief concern, rather than the readiness of the young people themselves to respond to trustworthy leadership.

Such in brief is the background for resolutions adopted by the Twelfth National Convention of the Young Men's Christian Associations of China when

they met on the campus of St. John's University last January calling for the mobilization of city and student Associations throughout the country in what has come to be called a "Youth and Religion" program. Two years were set as the initial stage of this Movement, a period extending until the next national gathering of the Associations which falls due in 1936.

A strong Committee on Youth and Religion, appointed at once by the National Committee, has been hard at work during the intervening months. Mr. E. H. Munson, national secretary for South China, has been drafted as Executive Secretary of the Movement and during the past few months he has made an extended tour among the Associations of North, Central, East and South China. Under the editorship of Mr. Y. T. Wu, a fine output of books and pamphlets bearing on the personal and social implications of Christianity under modern conditions, has already begun to issue from the Association Press. The eagerness with which local Associations throughout the country have entered into the program is indicative of the ripeness of the hour for the whole undertaking.

As a contribution toward this general program, the National Committee of the Y.M.C.A. has invited Dr. G. Sherwood Eddy to spend the coming autumn in a series of meetings to be held in a dozen cities of the country. Preference is being given in his itinerary to centers which he has not previously visited, including cities as remote as Chungking and Chengtu. Dr. Eddy will be accompanied in these visits, by a team of two or three fellow-workers including Mr. Z. K. Zia of the Christian Literature Society who, in addition to other responsibilities, has been asked to conduct on the opening day of the visit in each city a round-table conference of Christian Workers on Youth and Religion. The theme of Dr. Eddy's addresses will be "Youth and the Christian Challenge." Local committees are laying plans to secure attendance on these meetings from educated youth who have, or in times past have had, individual contact with Christianity.

It is hardly necessary to point out that the future of Christianity in this country, humanly speaking, rests mainly with youth and, to a very large extent, with educated youth. This fact, together with the new readiness of youth to explore the Christian way of thought and life, makes the Youth and Religion Movement outlined above extraordinarily strategic and timely. E. E. Barnett.

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Work and Workers

Mohammedan Descendants of Confucius:—"I went down the river the other day eighty li below Hsunhwa to an aboriginal settlement called Kuan T'ing. I took a bookseller along and he sold a thousand or more books. Sitting in a restaurant one day I met an interesting character. When I was through eating a Moslem called me over to his table and asked me about some medicine for a friend of his. I asked his name and found it to be K'ung, the same as Confucius. During the T'ung Chih Rebellion some seventy families of this name and direct descendants of Confucius became Moslems. They can trace their record back to the Sage and still reckon his other descendants as brothers. Some of these families now live at To Ho Chia,

across the river from Kuan T'ing. This is Ma An-liang's old home and the site of his mausoleum, or rather what is left of it. C. D. Holton, *Friends of Moslems*, July, 1934.

Church Art:—The enthusiasm of a few individuals has already borne fruit in the foundation of "The Church Art Cooperative Society" of which Bishop Shen is President, and Miss Hammond (A.C.M. Hsiakwan, Nanking) is Secretary with Mr. Earnest Yang as her colleague. From a preliminary notice we gather that the publication of good pictures is one main object, but that "the Society wishes to accept responsibility for the promotion of the new Hymnal in the C.H.S.K.H." One wonders a little what the Hymnal Committee of the Synod has to say

about this. It is desired to raise \$8000 share capital, in \$20 shares, with a maximum dividend of 5%. It is perhaps well that this venture has started quietly; perhaps it will grow the more steadily therefore. *C.H.S.K.H.* July, 1934.

A Comparative Statement of Work of North China Kung Li Hui:—The general work appropriations as announced for 1934 are reduced to a figure slightly less than those for 1920. The following is a table of comparison between various phases of the work in 1920 and 1932.

General work appropriations, \$89,954.00; \$11,681.66; +23%. Number of missionaries, 130; 98; -25%. Number of Chinese evangelists, 202(?); 272; +34%. Organized churches, 108; 175; +62%. Church membership, 8,838; 13,701; +54%. Teachers in schools, 334; 448; +34%. Total school enrolment, 5,817; 8,283; +42%. Primary school enrolment, 5,191; 4,634; -11%. Middle school enrolment, 503; 3,394; +574%. Receipts from students. (exclusive of board), \$23,798; \$232,877; +878%. Chinese church contributions, \$6,534; \$11,954; +83%. Hospital treatments, 36,389; 60,782; +67%.

Central Medical Missions Bureau:—The Committee of Reference and Counsel of the Foreign Missions Conference of North America has voted approval to the plan for the establishment of a Central Medical Missions Bureau of North America, so soon as special funds can be secured for the necessary expenses of the Bureau. The Executive Committee of that body has voted to name Dr. Edward H. Hume, formerly of the Yale Mission in Changsha, and, more recently, director of the New York Post-Graduate Medical School and Hospital, as "Medical Secretary Designate," to have charge of the Bureau and to be the medical secretary of the Foreign Missions Conference when the hoped-for funds are secured. Dr. Hume reached China on July 31st, to spend six months in this country, his time to be devoted largely to the duties of adviser to the National Medical College of Shanghai, which institution has paid the expenses of his travel from America. He hopes to be free for

conference with medical missionaries in various parts of China during his stay in this country, and word has been sent by the medical secretaries of the Baptist, Congregational, Methodist and Presbyterian mission boards in America, indicating to their missionaries in this country that Dr. Hume is so available.

Grants Sent from Home and Money Raised Locally in the Diocese of Shanghai:—"Bishop Graves has been getting out a table of these sources of income for his Diocese. The result is interesting, and I insert a kind of summary of it, by way of a suggestion that perhaps other Dioceses might follow suit. I know for example that this sort of tabular statement would be warmly welcomed by the Missionary Council of the Church Assembly in England.

"Bishop Graves' table is in U. S. Gold Dollars, but I have translated them into Mexican Dollars, at the rate he gives viz. \$3.86 Mexican to the dollar.

The first figure indicates grants exclusive of foreign salaries; the second figure indicates local income mainly from fees educational and medical.—St. John's University, 29,586; 212,758. St. Mary's Hall, 5,241; 61,491. Soochow Academy, 3,088; 42,968. Epiphany School, 1,609; 2,173. Proctor School, 1,609; 4,294. St. Faith's School 490; 1,704. All Day Schools, 10,321; 7,114. 3 Hospitals, 43,378; 290,012. Various: i.e. parishes. Salaries of Clergy, Catechists, Bible women. Rents, Repairs, Insurances, etc. 69,603; —. Grant for Foreign Salaries, 415,837; —. Collections in Parishes. —; 52,756. Total. \$580,762; \$675,270.

C.H.S.K.H., July, 1934.

Extract from Pastoral Letter by Bishops of Chung Hua Sheng Kung Hui at Its Eighth General Synod:—

"We would have you note that we ought not only to provide what men actually need, we must also boldly and resolutely, with prophetic vision, lay our plans to serve them. The condition of our country cries out for betterment. Opium is growing where there should be crops for daily bread; banditry and pillage are rampant where young men should be

happily engaged in fruitful work: unjust taxation and the armed lawlessness of soldiery are ruining the countryside. In our cities again big industry with its machinery threatens disaster for all but capitalists, so that, whereas in the past the gap between rich and poor, though it existed, was not fraught with danger, today it has grown wide so that it tends to make the poor a class apart and to breed an inevitable and dangerous discontent. Such things indicate a state of society which is corrupt and likely to bear evil fruit if it be not mended. We cannot pass it by as if it were no concern of ours, like the Priest and the Levite in the parable of the Good Samaritan!

"And now is our opportunity. For the times have changed and men of all classes are looking on religion with new eyes. They want to follow the clear path we Christians tread, they covet the fullness of the Christian life, they want, like the Greeks in Jerusalem, to see Jesus. In time past men took materialism for their God, wealth for the panacea that would cure all ill. Today they know that man cannot live by bread alone. In time past they thought that education and a new system of government would lead the nation and its people to Utopia, today they are beginning to realise that character and faith in God are alone the true foundation of security. Have we offered, are we offering them, the faith that is ours? Are we preaching the Gospel in season and out of season? Have we set, are we even now setting them in our own lives the example that they need? And if not, why not? Is it not because we have not hitherto fully surrendered our own hearts to Jesus Christ?" April 21-29, 1934.

Notes From Nanking Theological Seminary:—The Report of this Seminary for 1933-34 contains information of general interest. The student body, 58 for the second semester, represents twelve denominations and comes from twelve provinces. Some progress has been made in the specialized training of rural ministers. The Shunhwachen Rural Center is gaining ground. All of the graduating class and several elective

students took the general course on the rural church which included a ten-day training trip to Shunhwachen. A city pastor's training center has been established in the southern part of Nanking. The Seminary was asked to plan and direct the religious education phase of the new experiment in Christian rural reconstruction being carried on by the Kiangsi Christian Rural Service Union in Lichuan, South Kiangsi. Plans are under way whereby the graduates of the Seminary will assist in this experiment. This year's graduating class will send the first representative to this work. Because there was no way of communicating with them some fifteen students of the Correspondence Course in Manchuria had to be dropped. Work on Sydenstricker's annotated and analyzed New Testament has been progressing steadily. Mrs. Pearl Buck has made a grant for reprinting this work in attractive form. Finances are in a troublesome state. There is a possibility that the income from mission sources will be about half what it was in 1931-2, \$12,000 silver. The budget showed an anticipated deficit of \$12,421.95 which might possibly be larger. For the first half-year the Treasurer was authorized to use property and rent funds if necessary to meet the deficit. Mrs. Swopes, the sister of Miss Wendel, left the Seminary G. \$500,000. This will was not contested. It is already bringing in a small income each year. The Wendel will was settled in June 1933. The Seminary is to receive seventeen and a half percent of the whole legacy, though the amount coming therefrom is not yet known. There is "every reason to believe that there will be substantial income from the Wendel legacy at some time in the future," yet there is "little reason to hope that there will be any large amount of income from this source for the next few years." In order to meet the deficit it was decided to charge all students tuition amounting to \$50 a year. It is planned to start a financial campaign in the United States to secure pledges of annual contributions amounting to G.\$20,000 a year for five years.

Revival in Kansu:—"We first heard that there were two evangelists working in Pingliang last July, but could find out nothing about them beyond that they were sound in the faith and were being wonderfully used to revive the churches in the east of the province. Lanchow church and churches in the south sent invitations for these men to come and hold meetings, and Mr. Tuan reached Fukiang towards the end of November. Before telling you of these meetings I will first give you the man's history. He comes from Shantung and was originally a member of the Mennonites' Church there. He was well trained and for three years taught their school; then he got the nationalist craze in 1927 and for three years was in the army. In 1930 he met with some very earnest men who had banded themselves together as 'The Jesus Family,' having discarded the world, money and position in order to serve the Lord entirely. The preaching of these men brought deep conviction of sin to Mr. Tuan, followed by joy and peace in believing, and he eventually joined the 'Family.' About a year ago he felt that God was calling him to preach the gospel in Tibet, or at least on the Tibetan border, and so after some waiting the 'Family' sent him off. He and another man named Hu started for their distant sphere of work, but have been glad to preach wherever invited along the way. The result is that their progress is slow, but they are still keeping their original call in mind. They trust the Lord for everything they need and are prepared to suffer. They carry no bedding, since such would be heavy, and so sleep where they can get a bed. They ask no money, and when funds are gone they beg their way. They only carry a few necessities in a satchel and prefer to walk. Some churches gave them a cold shoulder, fearing they were not true, but since the churches in the Pingliang district received them, and received such blessing through them, they have become well known. The messages these men give are twofold. First they attack sin heavily, exposing the evils of church life, such as pride, envy, etc. This generally leads to real repentance, and

then comes the upbuilding in which they stress the need for humility, love and a spirit of sacrifice. Their methods are simple and free and they teach a number of Chinese hymns set to Chinese tunes, the singing of which is a special mark of their meetings.

"Mr. Tuan reached Fukiang about November 22nd and started with meetings at once. The Fukiang leaders were blessed and then they sent out invitations to all and sundry to come. The Christians from the outstations, and many from Tsinchow, responded, and the meetings lasted for seventeen days. How they were needed, and what splendid results were seen. One leader was drinking hard, and his supply of wine was poured into the garden while he wept as he thought of the harm he had done. Other leaders were growing opium and this had to be confessed and put away before they got peace. Many of the confessions were sad to hear, but when the Holy Spirit worked they had to be confessed. Some broke down as they prayed and many simply wailed aloud. One doctor was so broken-hearted that Mr. Tuan knelt beside him with his arm round his neck to comfort him. The whole church seemed to be reconverted and began to see things clearly. The world and money lost its hold, and a keen desire to give themselves to the Lord took possession. Many who had ceased to attend the services came to the meetings and some have been wonderfully restored, while quite a number of heathen were converted." E. J. Mann, *China's Millions*, June 1934.

Mohammedan Factions in Northwest China:—The following is the translation by Mr. T. M. Chu of a news article appearing in the Ta Kung Pao, Tientsin:—"The present Northwest China question is one which attracts the common attention of the whole nation, but the Northwest China question is but a Mohammedan question. If the Mohammedan question is solved, all other questions will solve themselves. The writer has resided in Kansu for a number of years and moreover has many acquaintances and friends among the

Mohammedans; therefore he has a clear knowledge of the factions among the Mohammedans; they are described below for the information of those who are interested in the Mohammedan question in Northwest China.

1. Old Religious Faction. 老教派

The first leader of this faction was called Ma Chan-ao 馬占鰲; he was succeeded by Ma An-liang 馬安良. This faction is headed by militarists and is not dominated by any religious doctrine. Its members are instruments for political struggles; they are barbarous and militaristic. They are prohibited from studying Chinese textbooks, fearing that their subordinates once educated cannot be easily ruled. This faction is now failing.

2. Pro-China Faction. 內向派

This faction is under Mr. Ma Fushiang 馬福祥. Mr. Ma is both a Confucian scholar and a Mohammedan. He is a very keen nationalist; therefore he is a great Mohammedan who has always been most faithful and loyal to the country. He advocates the translation of the Mohammedan Koran and religious books into Chinese and tries to bring into conciliation the ethical teachings of benevolence, righteousness, loyalty and filial piety of both the Confucian and the Mohammedan schools. He greatly admires Mr. Ma Chu, 馬注 a famous Confucian scholar and Mohammedan of Yunnan.

3. New Religious Faction. 新教派

This faction has supreme power over the Mohammedan religion in Northwest China, and is divided into several sects. The progenitor of the faction was Mr. Liu I-chai 劉一齋 of Nanking; he was born during the reign of K'ang Hsi of the Ching dynasty. He was a man of wide learning and translated religious books for the Mohammedans, and became the greatest Mohammedan unionist philosopher. He is just as famous as Hsuan Chuang of the Buddhist religion. I have read his Mohammedan

Philosophy in which the Laotzu and Chuang Tzu philosophy, the Confucian philosophy of the Sung and Ming dynasties, and Buddhism are cited to prove Mohammedan philosophy. His faction may be taken as the only philosophical faction in the Mohammedan religion. Under this faction there are the following sects in Northwest China:

a. Hsuan Hua Kang. 宣化崗

The religious leader was named Ma Yuan-chang 馬元章. The present leader is called Ma Huei-wu 馬輝武. Its members are very great in number. They spread over territory bounded by Yunnan in the south and Tien Shan in the west. They are powerful leaders among the Mohammedans.

b. Hsi Tao Tang of Lingtan.

臨潭西道堂

The religious leader was named Ma Chi-hsi 馬啓西, a scholar well versed in Chinese and Mohammedan doctrines among the Mohammedans. He was murdered by a member of the old faction. Ma Min-jen 馬明仁 is the present leader of the Hsi Tao Tang. Among the Mohammedans he is the person who pays most attention to reconstruction work. All the members of the sect are engaged in trade in Chinghai, Tibet and Szechuan; they are on the best of terms with the Tibetans and Chinese. Although Lingtan is in a remote place yet several years ago a splendid Moslem Mosque was erected there, together with schools and factories. But in the 17th year (1928), when Ma Ting-hsien 馬廷賢 and Elderman Yang murdered each other in enmity, these buildings were completely destroyed with fire. Thereafter the religious leader brought relief to the suffering inhabitants; he did not spare any efforts and pains in charitable work. Members of the religion—male and female—received education. If any wise and clever Mohammedan students wish to leave the district for education, the Mosque will supply the necessary funds. All enterprises are making great progress. They are the best elements among Mohammedans.

c. *Hung Men Tao Tang*. 洪門道堂

The progenitor is unknown. The present leaders are Ma Kuo-li 馬國禮 and Ma Kuo-tung 馬國棟, two brothers. They are among the gentry of Kansu and enjoy a good reputation. They have the strong support of the Mohammedans.

d. *Ho Kung Pei*. 火供拜

Theoretically speaking this sect pays respect to Liu Chieh-lien 劉介廉. In the preaching of religion they pay attention to individual religious work; therefore the members are very peaceful, tranquil and calm. The progenitor has long since died. At present Mr. La Shih-chun 喇世俊 directs all movements. Mr. La is a famous scholar among the Mohammedans in Northwest China, and moreover is a sworn brother of Mr. Ma Yun-chih 馬雲志 deceased. Therefore their way of thinking is the same. Mr. La is now a member of the Kansu Provincial Government Committee.

e. *Hsin Hsin Sect*. 新興派

This sect has existed four or five years and is powerful in Tsinghai. The members advocate that the Koran alone is the truth of Mohammedanism. Nobody is permitted to believe in another doctrine or to study any other doctrine. They propose the downfall of all sects in order to unite Mohammedanism. They are inclined to a Pan-Islam movement and do not agree with the new faction.

In short among the three factions described above the one which cooperates with the Chinese without any discrimination is the new faction. The old faction and the Hsin Hsin sect are very narrow-minded and bigoted. As China of today is in critical danger, all the tribes should unite and should not separate. The Mohammedans are an important element of the country, it is hoped that the authorities will lead them in the best possible way. Lu Chin, *Friends of Moslems*, July, 1934.

Notes on Contributors

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The Rt. Rev. T. K. Shen is the first Chinese Missionary Bishop of the Shansi Mission of the Chung Hua Sheng Kung Hui.

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KWANGTUNG SYNOD OF THE CHURCH OF CHRIST IN CHINA AT THE GRAVE OF
DR. ROBERT MORRISON, MACAO.

(See article "Morrison Centenary Celebration" in "The Present Situation")